

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THOUGHTFUL PREPARATION FOR THE FUTURE.

THE present state of political quietude which prevails more or less over the surface of the United Kingdom, and the comparatively short time which under any circumstances the present Parliament has to run, suggest to, may we not even say, enforce upon, the friends of religious equality the propriety of taking a calm survey of their position, and of sketching out for themselves the line of conduct which, in their judgment, may be best pursued at the next general election, for a due representation of their special principle. It is not known precisely when, or under what circumstances, the next appeal will be made to the constituent bodies. It cannot be foreseen with anything approaching to certainty what great question, if any, will be referred to the decision of the electors. The probability is, or, at any rate, seems to be, that Parliament will not be dissolved until after the close of another session—perhaps, not even then. Be this, however, as it may, there can be no reasonable doubt that the question we have above indicated will take a prominent place amongst those to be determined on by the possessors of the franchise at the next great trial of electoral strength. That trial may be precipitated more suddenly than any of us expect, and, on the other hand, it may be postponed to a somewhat more distant period than most of us have been led to suppose. At all events, a great national struggle is before us. A heavy responsibility as to the part we shall play in it rests upon us, and it behoves not only as men who are in earnest, but as men who wish to be guided by reason, to take care that whenever the critical moment overtakes us we may know what we are going to do, and, as far as possibilities will admit, may be prepared to do it.

There seems to be in the temper of the present time a somewhat unusual advantage in taking preparative steps for the future. It certainly is not too soon to do so, and the presumption is that it is not too late. Just now, we are happy in being able to say, there is no irritation tending to drive asunder the different sections of the Liberal party, nor is there any disposition to regard with indifference or apathy what may be the practical issue of the approaching general election. Nothing need be gone about in ill-temper. Nothing need be resolved

upon under the influence of passion. We can afford to take a quiet look-out upon the general position of affairs, and upon the relation which the movement for religious equality bears to it. We are under no immediate pressure as to any line of action we may think fit to adopt, nor are we compelled by stress of events to confine our attention to the cause we have most at heart. No necessity is laid upon us at present to separate from those with whom we have been wont to march on to triumph. We are not bound by the exigency of the occasion to isolate ourselves from our former comrades, or to place our cause in antagonism to any and every other cause in the empire. We may be many-sided, and yet true to the object most important in our eyes. We may work for that object with a simple directness of purpose which shall satisfy our own consciences, without attempting any moral coercion in regard to it, which oversteps the limits of political forbearance. But it is indispensable to our success that we should substitute deeds for words, action for dreams, early and positive arrangements for good intentions and magnificent expectations.

The first practical step in every constituency which may be urged upon the friends of religious equality is the formation, at once, and without any further loss of time, of a small well-qualified committee to take an accurate survey of the present representation of the constituency, of the relative position occupied by the question of religious equality in regard to it, and of the possibilities available for improving that position. Everywhere, we think, this might be done, ought to be done, and should be done without occasioning just offence. Wherever such a committee exists, or may be constituted, its first care would be to acquire all the information requisite for the guidance of its action in future, concerning the past conduct of the representatives of the constituency on all questions which have come before Parliament, involving the principle of religious equality. According to the tenor of the information they collect might be the practical steps they think well to take in reference to the coming election. It will not be imperative upon them to call their members to account in a rude, exacting, or offensive tone. But it will be indispensable to any degree of success within the limits of possibilities that they should obtain from their existing representatives a fair and explicit account of the reasons which have prompted them to give their votes during the present Parliament, or to abstain from voting, on questions exhibiting any phase of religious equality. What we mean is that there should be such correspondence between the committee we recommend, and the sitting representatives of the constituency, as should result in a clear and unmistakable understanding of each other's views of the question. The correspondence between a committee of South Devon electors and Sir T. D. Acland, upon which we have recently commented in this paper, may be referred to as a favourable specimen of the initial action which we think may be forthwith adopted in every like case. Courtesy, good sense, and thorough conscientiousness, can hardly be combined in any serious endeavour to ascertain the exact position of representatives to the question of religious equality, without obtaining an approach to such a knowledge of the mutual relation of both parties to the subject in hand, as will tend to throw

considerable light upon the course best to be pursued in respect of the future.

As we perceive it will be impossible to state within the limits of a single article the views we entertain upon the matter under notice, we shall reserve for next week such further topics of consideration as have pressed themselves upon our minds for some time past. We are not altogether sorry to find ourselves compelled to limit our advice in this present number to the merely preparatory step towards a more important issue. "What's everybody's business is nobody's." Nothing can be done upon a large scale, and in a reasonable manner, without some simple organisation which shall assign the doing of it, or at all events a clearance of the way for the doing of it, to a definite body deriving its position and its authority from those whose ends it is desirous to advance. Every constituency in Great Britain—to say nothing of Ireland at the present—should have a "committee of vigilance" to obtain the best practicable position for the principle when the next general appeal is made by the Crown to the people, and every such committee should, in relation to this question, map out with conscientious accuracy the actual state of things as they now exist within its limits. This is the first step that should be taken everywhere. As we have previously intimated, it may be most suitably taken in quiet times. Probably, in a large proportion of the constituencies, it has been taken already, and the preliminary work, where needful, has been done. As to what should follow this step in advance, our readers, perhaps, will permit us to offer them some practical suggestions next week.

BISHOP ELLICOTT'S CHARGE TO HIS CLERGY.

THE Bishop of Gloucester and Bristol seems to us a very striking example of a right man in a wrong place. Some men would be in a wrong place anywhere; because as they are incompetent for anything, no place could possibly be found to suit them. Not so Bishop Ellicott. In any position for which Biblical scholarship might be a sufficient qualification he would certainly be the right man. His commentaries on several of St. Paul's epistles show a keen insight into Hellenistic philology, and a sympathetic understanding of the sacred writer, which entitled Professor Ellicott to the gratitude of all reverent students of the New Testament. There must be something rotten in the ecclesiastical constitution of the country when in its effort to do honour to a scholar it only succeeds in turning an efficient professor into a blundering bishop. The professor's claims to public gratitude are clear and indisputable. But turned into a bishop the same man is notable chiefly by Mr. Matthew Arnold's satire, and by the notoriety gained by a certain reference to the disciplinary power of horseponds.

The charge recently delivered, in four separate chapters, to the clergy of Gloucester and Bristol, will not, we fear, do much to raise the national reputation of the bishop. It is pre-eminently characterised by the tendency to temporise where clear decision is needed, by that dumbfounded amazement at the signs of the times alternating with impenetrable blindness to staring facts, all of which have come to be regarded as matters of course when a bishop opens his mouth. The subjects of discourse were on the first day—the alleged increase of unbelief; on the second—the possibility of reunion with Nonconformity; on the third—the duty of the Church and clergy toward the labouring poor; and finally the

bishop concluded with some remarks on the temperance question which do not greatly concern us here. Suffice it on this last point that the temporising attitude essential to the episcopal position seems to have been very carefully maintained. The bishop was concerned to show, as able bishops are on every subject, that the Church had not been negligent in the matter. He repudiated, as a good bishop should, extreme positions like that of the United Kingdom Alliance, as well as the independent and unsectarian movement of the Good Templars. On the other hand, the Church of England Temperance Society came in for a fair share of eulogium. This order of thought is constantly characteristic of episcopal utterances. On such a model we would undertake ourselves to draw up a charge which would pass current everywhere as a pattern of orthodoxy. The misunderstood and falsely-accused clergy, the wild folly of any decided movement towards reform, the generosity of the compromises by which clericalism proposes to offer half a farthing in the pound as a settlement of all claims made by public reason and conscience, such is the recipe which an ecclesiastical Mrs. Glasse might safely offer for the cooking of an episcopal charge. The same ingredients, mingled in various proportions, and seasoned according to personal temper or local taste, are served up all over England from Land's End to the Tweed.

Take, for instance, the third section of this charge, delivered at Stow-on-the-Wold, and dealing with the duty of the Church towards the labouring poor—*videlicet*, agricultural labourers. No better illustration could be given of the cruel repression of better feeling to which a Christian gentleman may be reduced, by the necessities of a conventional and unnatural position. That Charles J. Elliott profoundly sympathises with the misery of families living in dog-hovels, and hardly keeping bone covered with skin on eight to ten shillings a week, we most readily and sincerely believe. But the Bishop of Gloucester and Bristol occupies a position to which the passion of natural sympathy would be highly inconvenient, or even dangerous. To say plainly that the agricultural labourers are the victims of a morbid development of civilisation, and to recognise it as one prime duty of the resident "gentleman" whom the State kindly provides for every parish, to labour boldly for the healing of this social gangrene by openly advocating every legitimate reform—such an utterance, which one might confidently expect from the human nature beneath the lawn, would fall like Greek fire upon the diocese if it escaped the lips of the Bishop of Gloucester and Bristol. "God helps those who help themselves," says the old proverb. But the bishops and clergy, with some honourable exceptions, seem to be of opinion that the proverb does not hold good of the unfortunate agricultural labourer. How Bishop Elliott would deal with those agents who are a necessary instrument of self-help to the scattered poor, we have seen on a former occasion. He now urges that it is no duty of the clergy "either to advocate or censure those combinations and unions which the difficulties of their own times may have made a sort of transitional necessity." It strikes us, as ordinary observers, that these combinations and unions are only in their infancy; and that most of their mistakes may be explained from this fact. But, at any rate, it is certain that they can never reach the degree of coherency necessary for practical influence, without the organising efforts of agents, against whom the bishop is as bitter as ever. The clergy have always been kind; they want to be kind still if the labourers will only not expect too much. Unions maintained by paid agents are very bad, and tend towards communism; but the clergy should still continue to use their quiet influence with the landowner or the farmer. Such seems to be the sum and substance of the bishop's recent deliverance on this subject.

As to reunion with Nonconformity, his lordship, while very sanguine as to the prospect of numerous individual accessions to the Church, is mournfully and unwillingly compelled to allow that it seems hopeless to expect any formal reunion. Nor do we wonder at it; for his only idea of the latter consummation seems to be a formal submission. And even a bishop is obliged, in these times, to place that among the category of those things which, "speaking humanly, will never come." Very suggestive as to episcopal ideas of religious equality is the following. "There are many proposals at the present time—take for example the 'Occasional Sermons Bill' of the present year—which can only be properly dealt with when we have settled the broad antecedent question, whether there is any real

tendency to reunion, or whether this improved feeling is, after all, much more than an increased tendency to toleration in reference to all questions and opinions, and especially to questions and opinions that involve religion." In other words, a free fraternal communion with other English Christians who have not the slightest intention of becoming Episcopalian is not for a moment to be thought of; nor is any measure of religious equality entitled to consideration, save in so far as it forms part of a scheme for annexing all other denominations to the dominion of the Church.

The first section of the charge, dealing with the alleged prevalence of unbelief, is not calculated to increase men's confidence in episcopacy as a barrier against infidelity. The exponents of free-church thought are often condemned for narrowness and bigotry; which is sometimes only one way of describing a firm and definite belief. But at least they generally have something decided to say when they address themselves to the intellectual tendencies of the times. They may not be always right; but at least they know what their religious opinions are, and what are those of the friends for whom they speak. It is the misfortune of a bishop that he has to speak on behalf of a variety of discordant sects, none of whom does he dare to offend by any too decided utterance. Whether unbelief is most engendered by a revolt from the metaphysical divinity of some Christians, or by the ultra-supernaturalism of others, or again by the latitudinarian indifference of a third set, it is not for us to say. We cannot but think that some one or all of these modifications of Christianity must be partly to blame for the present condition of opinion; but a bishop could say nothing very decided concerning any of the three, without making his episcopal seat exceedingly uncomfortable.

ECCLESIASTICAL NOTES.

We have met with many extraordinary sayings from ecclesiastics, from the time of Dr. Sacheverell to the time of Archdeacon Denison, but one of the most decisive—to characterise it by no other term—is to be found in a sermon lately preached at Exeter Cathedral by Archdeacon Freeman. According to the *Western Times*, Archdeacon Freeman is reported to have alleged—we quote the reporter—

That Nonconformists were not Christians, but simply the promoters of a religion, just as the Persians, for instance, promoted what was undoubtedly a beautiful religion. Nonconformity was not Christianity, because in admitting members they did not make the sacraments essential, nor did they require them to recognise the mystical Union between Christ and His Church. Nonconformists were entirely mistaken. He admitted that in times gone by they had done good by rousing people to action, but the day for Nonconformity was gone by now, both its mission and its justification having ceased. They taught diligently up to a certain point, and called themselves Christians, but if they were asked for their credentials and called upon to prove their right to this name, they could not do so. He knew it was the fashion to speak of Nonconformists in different language to this—to smooth matters over and to represent that there was no great difference between them and the Church. But it was true charity to speak of them as he had. It was because he believed they had done much good that he now called on them to proceed in a more excellent way, and to enter the ark of the Christian Church.

Surely there must be some truth in such a report! Well, we do not know. All that we can say is that when Archdeacon Freeman saw himself in print he began to retract. He therefore wrote to the editor of the *Western Times*, requesting him to say that in his view "Nonconformity was Christianity," i.e., that he did not say that Nonconformists were not Christians, "though," he adds, "I have no objection to say that they misconceive and misinterpret Christianity." "And," says the archdeacon, to give him his full due, "I will only add that my sermon abounded in kindly expression towards the Nonconformists, and my high appreciation of their many good qualities." Well, how delighted we all ought to be! An archdeacon has cursed us, but afterwards he has praised us! Is not this the sum of all good? Read what he has said upon both sides, and is not wonderful to have such a deliverance from an archdeacon?

We have, on the opposite side, a deliverance from Mr. Spurgeon, to whom Mr. Gilbert Venables had written for the purpose of obtaining a reply. Mr. Gilbert Venables, we may say, is a rabid Tory Churchman, formerly engaged upon the *Echo* newspaper but now upon a more appropriate organ, viz., the *Standard*. To Mr. Spurgeon Mr. Venables writes as he might write to the Prince of Wales, hoping that something Mr. Spurgeon was reported to have said about the sacred Church of England was not correctly reported. To him Mr. Spurgeon, thus,—

I did not leave my audience in any doubt as to what

I meant. To compel us to support the present Popish Church of England is an act of tyranny. The exaction of tithes from Dissenters, which tithes are apportioned to a religion which they abhor, is oppression which ought not to be endured. The pretence that tithes are private gifts is so absurd that I am sure no man fit to be out of Bedlam believes it for a moment. The Government, at any rate, does not so think, for it has done for Ireland what I trust it will soon do for England. To throw me into a furnace if I will not bow to an idol is a small matter, for then I have a choice; but without any choice to call a Popish idolatry the national religion, and consequently my religion, is a refinement of oppression scarcely to be paralleled.

Yours truly,

C. H. SPURGEON.

Mr. Venables has replied; but we prefer not to take an advantage of an adversary by reprinting his reply. Yet, on reflection, perhaps it may be said that we are afraid to reproduce it, and so we give it entire. Would anybody believe that this is it? Yet it is:—

TO THE REV. C. H. SPURGEON.

Dear Sir,—I gather from your letter that the oppression of Dissenters by the Established Church, to which your speech alluded, consists in—

1. The fact that some Dissenters have to pay tithes, and

2. The fact that some persons, without consulting you, call the Church of England "national."

With regard to the first point, there is no need to go into the question of the origin of tithes; though the existence of lands tithe-free, and the strange inequality of endowments, and the prevalence of private patronage, are facts to be accounted for by those who hold with you. But it is sufficient for me that your first grievance is that Dissenters, who have become holders of property in which the Church has a share, are obliged to pay the Church her share instead of keeping it in their own pockets.

With regard to the second point I fear that Churchmen can be no more prevented from calling their Church "national," than you can be prevented from calling it Popish and "idolatrous." The law calls it "the Church of England," and the same law which uses that general term fully recognises the rather numerous exceptions. As to anyone who uses the argument, "National Church, consequently your Church," I can only say that he must be a remarkably stupid fellow.

Meanwhile, whether you have maintained the point that your two grievances are worse than the Babylonish Captivity or the Romish Pagan persecutions, I will leave the public to determine. Yours truly,

Oct. 27.

GILBERT VENABLES.

Is Mr. Gilbert Venables the last resort of the Establishment? Surely not! Is there no man left to say anything better?

There is a curious article in the *New York Independent*, entitled, "Is this a Christian Nation?" It's an odd question to ask, and yet, when one reflects upon it, it is reasonable that it should be asked—that is to say with regard to this country. We have adopted Christianity as a religion and we have, as a parcel of that religion, sales of benefices, sham elections of bishops, and shams without number. Yet we are a highly Christian nation, and couldn't be one without this exemplary established religion which condones all sorts of lies! Now, the remarkable thing is, that in the United States there is nothing of this, but a great deal more of religion amongst the people. Is it not astonishing? What, no sales of benefices and more religion? How extraordinary! No sham elections of bishops, and more religion? Marvellous! No reservation (call it by that name) about subscription, and more religion? Most extraordinary! How could "the Church" in England get on without these accompaniments? How could a nation be Christian without them? You see that the Established Church ideal of Christianity includes all these things, and that it glories in them. Well, the American ideal is very different. We quote from the *New York Independent* to this effect:—

The relation of civil Government to Christianity in this country really consists in having no relation at all, with the single exception of protecting all persons in the peaceful enjoyment of the right of worship, and providing for the civil proprietorship of corporate property held and used for religious purposes. If the people were all to become Mohammedans, or Jews, or mere Theists, or even Atheists, there would be no occasion for any essential change in the principles of our political system. While it allies itself with no creed and supports none, it protects all creeds so far and so far only as to secure to all the people the free enjoyment of their religious rights. This is the American doctrine in respect to the relation between religion and civil Government; and if there be any departure therefrom in specific instances, it is so by a plain inconsistency with the doctrine itself, which time will remove, rather than confirm and perpetuate.

As to the question whether this is a Christian nation or a Christian country, President Woolsey very properly says that the nation is Christian only in the sense that a vast majority of the people who have any religion at all believe in Christ and in His Gospel, and, hence, that Christian influences strongly pervade the whole body politic. It is Christian in no other sense. The Government is not Protestant, or Roman Catholic, or Mohammedan, but simply Republican; and under it the Atheist has and should have just as many rights as the most devout worshipper of God. Christianity is not any part of the common or statute law of the land. It is not invested with the properties or armed with the force of a civil law. Daniel Webster, pleading as an advocate, but not deciding as a judge, claimed in the Girard will case that Christianity is a part of the law of

the land, and his speech has been often quoted in proof of this idea. President Woolsey very justly objects to this position of the great lawyer, and shows its fallacy, concluding his comments by saying that "the law has as little to do with Christianity and Christianity with the law as possible."

Really, is not this a great deal better Christianity than ours?

We observe, in the last number of the *Freeman* newspaper, a correspondence relating to what is termed the "revival of the Inquisition." It appears that Father Grassi (why should he be called Father Grassi?) has abandoned the Roman Catholic for the Baptist faith, and this occurred, if it be truly reported:—

Immediately he was summoned before the Inquisition to recant or endure the penalty. He decided at once to appear, not because he acknowledged its authority, but because it gave him an opportunity to declare the truth before these men. He applied to the Government for protection, but was advised not to venture, and that if he did go, he must bear the responsibility. The Rev. Messrs. Wall and Duni called on the inquisitor-general. He accompanied them but remained outside so as to be out of danger. During the interview, the general, learning that he was below, secretly sent an officer saying, "Your friends desire you to come in." Not suspecting the snare, he followed—not, as he thought, to where his friends were, but to another part of the Inquisition. By some means the door was open and Mr. Wall caught a glimpse of him as he passed. The treachery flashed across his mind, and he called to him to instantly escape, which he did. Of course "nothing wrong was intended!" Another interview was appointed for nine o'clock the next morning. Father Grassi, assisted by Mr. Wall and a priest who is a prominent professor in a college in Rome, spent nearly the whole night in preparing his vindication.

In the morning, after bowing together and committing all to God, we started for the Inquisition. Father Grassi took my arm, and as we walked along the "Via del S. Ufficio" (street of the holy office) thinking of our brethren who had preceded us but who never returned, I reminded him of our Saviour's words, "Fear not them who kill the body," &c., Matt. x. 28—32, and of the precious encouragement, "Let not your heart," &c., John xiv. 1, 2. Arrangements had been made for friends to stand in the street ready to render assistance if needed. Four of us went in. We were promised permission to be with him, but they desired to see him alone a moment first. He had been advised not to trust himself in their hands, but now came a trial of moral courage such as Nehemiah experienced when he refused to shrink from danger, asking, "Shall such a man as I flee?" and Luther when he said, "I will go to Worms though the devils are as thick as the tiles on the houses." Grassi entered alone, and the door was shut. We could only beg God to keep him and enable him to "open his mouth boldly" and declare the truth. Soon loud and earnest talking was heard. Again and again admission was demanded and promised, but not granted. For nearly an hour we waited, then the door opened and our brother was with us again. Taking my hand and pressing it to his heart, he said with deep emotion, "E finito! E finito!" "It is finished! It is finished!" Significant words! The Vatican had determined to revive the most infernal institution ever devised by diabolical ingenuity, and try its power upon one who had so long been a favourite. This was its first attempt, and I greatly mistake if Grassi's words will not be found applicable to the "Most Holy Roman Universal Inquisition."

He is calm, tender, humble and modest, yet firm and fearless. Not often do we witness such moral heroism. Alone he stood before his Inquisitors, declared the truth, entered his protest, denounced their iniquities, defied their power, and scorned their anathemas. To give you a mere correct idea of the man, I give a few closing sentences of his defence. Think of him, alone, unprotected and in such a place. Warming up into the holy enthusiasm of Stephen, the first Christian martyr, and turning upon the Inquisitors he said:

"O you inquisitors, pontiffs, cardinals and prelates; God speaks to you! To what have you brought the true Church! She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded and crucified by your doctrines—"

And so on, although we did not before know that *verbatim* reporters were allowed in the Inquisition Office. Nevertheless, Mr. Grassi's conversion is a fact, but the less of theatrical display there is connected with it the better.

SEPARATE RELIGIOUS EDUCATION.

The important question of religious instruction out of school hours was discussed at a special meeting of the Liverpool School Board on Monday, October 27th. It arose out of the following letter sent to the board by the Rev. R. W. Trench:—

St. Matthias' Church, Great Howard-street, Liverpool, Sept. 18, 1873.

Gentlemen,—As the minister of the district of St. Matthias, and under the following circumstances, I desire to make an application for your consideration:—

1. Many children of Protestant parents resident in this district attend your schools in Love-lane, and by my advice and wish.

2. It is my desire to give to all children under my care more religious teaching than can be accomplished by means of Sunday-schools only, which, moreover, many children are unwilling to attend owing to poor clothes.

3. I believe that many parents who are now unwilling to send their children to your school would be induced to do so if they knew that they were there daily receiving religious instruction from the clergyman of the parish.

4. My application, therefore, is, that I may be permitted to pay a rent to your board for the use of some part of your school buildings during a portion of each day—say three-quarters of an hour before the commencement of morning school—for the purpose of

giving religious instruction to those children of Protestant parents who are in attendance at the school, and are willing to receive it.—I am, gentlemen, your obedient servant,

W. R. TRENCH,
Incumbent of St. Matthias'.

To the committee, Liverpool School Board.

The board having referred the matter to the Education Department, and especially the question whether by the word "school" in the second clause of the 14th section of the Act was meant the school hours or the school building, received the following reply:—

Education Department, Whitehall, London, S.W.

Sir,—I have the honour to acknowledge the receipt of your letter of the 29th ultimo.

I am to state that it does not rest with this department, under the Education Act, to determine whether a school board may or may not allow a school house, provided by them, to be used for other purposes, out of the ordinary school hours, as defined in the timetable of the school.

If any ratepayer in a district objects to any such use of a school house, which has been sanctioned by the school board, the objections will have to be considered and decided by a court of law.—I have the honour to be, sir, your obedient servant,

(Signed) P. CUMIN.

To the Clerk, School Board, Liverpool.

The CHAIRMAN, in opening the discussion of the question, referred to the position which the school board held in reference to religious teaching. It was well known, he said, that the Education Act permitted undenominational religious teaching in school board schools, if boards should agree to give such teaching. The Liverpool School Board were elected upon the principle that religious instruction should be given in schools. What had been termed the Liverpool platform had been adopted by a very large public meeting, held in anticipation of the election of the school board. The resolution passed at that meeting was in these terms:—"That in the schools under the management of the school board, subject to the provisions of the Elementary Education Act, religious instruction should be permitted to the children of those parents who desire them to receive it—such religious instruction to be as far as practicable in accordance with the wishes of the respective parents." On that resolution and the principle embodied in it, the school board were elected without opposition on what had been called by some a compromise. The school board had also acted in accordance with the regulations for the management of school board schools; and this board would not have raised the question again if it had not been raised by the letter of Mr. Trench. That letter did not suggest a change in the existing system, but it proposed that something should be added to it. Now, he thought it would be almost impossible to carry out this application in the form in which it came to the board. If it were agreed to, it would add three-quarters of an hour each day to the time needful for the attendance of children. Now, they all knew that children had only a certain amount of physical and mental strength; and to tax either their physical or mental strength unduly would be a great hardship. And, next, if the suggestion contained in Mr. Trench's letter were adopted, must it not be in substitution of the principle which was now in existence? And the next question was whether, supposing this principle were adopted, and the board willing to incur the opposition which might arise on the part of any ratepayer—for they would see by the letter of the Education Department that any ratepayer had power to appeal to the courts to determine whether the setting aside of these schools for the purposes mentioned was not violating the principle of the Elementary Education Act—apart from that point there arose the question whether all the various denominations will find it possible to adopt the principle which Mr. Trench proposed. Well, that was a question which this board could not determine. The ratepayers might adopt another principle in the election of the school board which was now about to take place. The present discussion was, as he understood, not opened with any intention of coming to any decision, but rather for the purpose of placing this question fully before the public, that they might form a judgment as to whether any change should be made in the mode of giving religious instruction in school board schools. He thought that there was no doubt that, so far as Liverpool was concerned, and indeed the country generally, it had been proved that no system of education which did not include religious education was likely to be adopted by those who had the power of electing school boards. (Hear, hear.)

Mr. POOLEY endorsed the opinion of the chairman that it would be imprudent to prolong the attendance of children at school; they were jaded enough already before the expiry of the morning sitting. He would prefer to stand on the ground they originally occupied, viz., to maintain undenominational and Scriptural education, and he thought it would be very cruel if they were to be disturbed by a big question like this. (Hear, hear.)

Mr. SMITH said that the board had reached very near to the close of their term of office, much, he thought, to the satisfaction of some of them. And before they took leave of the duties which had occupied them he thought it would be convenient and desirable that the question raised by Mr. Trench's application to the board should receive somewhat of a larger discussion than had been given to it that morning. The chairman had taken them back to the origin of this board and to the principle on which it had been elected; but it was due to his friends on the other side of the table (the Roman Catholics) to say

that they were not parties to the platform which had been adopted. They had now had an experience of three years in attempting to solve what he held to be one of the most complicated and difficult problems that ever was presented to a conscientious body of gentlemen to solve. The Act of Parliament said that there should be an exclusion of denominational teaching in these schools; on the other hand, the ratepayers of Liverpool said that religious instruction should be permitted. There had been a most honest and anxious desire, on the part of the board, faithfully and candidly to carry out the platform as laid down by the ratepayers. There were some gentlemen who would never have found a place at the board had it not been for the altered attitude of the Government in 1870 on the question of religious education. The great change which the Education Act made was that the Government, from the moment of the passing of the Act, ceased to take any cognisance of the question of religion in these schools. The Government no longer examined children on religious questions, nor did they pay for results in religious teaching; and his conviction was that whatever would be done in the future in relation to existing schools, he believed that it would be done slowly and gradually, with a due regard to their position and what they had done for education. He believed that the day had gone by when any Government of this country would dare to go back from the platform that had been now reached, and say that, having severed their connection with the question of religion, they would take it up again. Mr. Stitt, having reviewed the whole action of the school board in reference to the religious question, said that the result on looking back had been extremely unsatisfactory and disheartening. For himself he held that no education was worthy of the name which did not embrace religion. He held that religion was the highest form of education; and he yielded to no man in his love of religion and in his determination that, as far as his energies and ability went, religion should be propagated. But that left the question—By whom and how? He thought it was too sacred and solemn a subject for a day-school. Well, the question arose, Was there any way out of this difficulty? He thought there was, and it was this: Let the principle established by the Act itself and by the conscience clause, that it is not possible to sever the connection between secular and religious instruction in the school—let that principle be extended a little further; let this board and the Government—as they had already proclaimed their intention of doing—sever themselves from any connection with the religious question altogether, and let other boards do the same. With regard to Mr. Trench's letter, he did not agree with certain expressions in it; but he agreed in the desire Mr. Trench had shown to take this matter out of the school hours; and he had sketched out the following general principles, which he believed would be the solution of the difficulty. They were these:—

First, that in the schools provided by this board the religious instruction of children should be permitted. Secondly, that religious instruction shall be given at times other than those occupied by the ordinary secular tuition. Thirdly, that such religious instruction should be given by persons other than those employed or paid for by the board. Fourthly, that, so far as practicable, the use of school board buildings be granted impartially to all who may desire it, for the purpose of imparting the said religious instruction, on payment of a reasonable sum for the use of the rooms, according to a tariff to be fixed by the board.

Deliberate consideration had driven him to the conclusion that it was only in some such way that the solution of the difficulty could be found. In this manner they would remove out of the way that which had proved itself to be at every turn and corner a thorn in their side in the carrying out of the great question of national education; and every member of the board would agree that if by this or any other scheme the requirements of all parties were met, then there would be much greater hope that the day was not far distant when a true system of national education would have been established for the whole children of the country. (Applause.)

Mr. HUBBACK said that whilst he might congratulate himself that he might claim in Mr. Stitt a gentleman who had no faith in undenominational teaching, he differed with him in the idea of severing all secular from religious education. Unfortunately, many of the children in the town had parents scarcely worthy of the name of parents, and these children could never get that moral and religious teaching in the way that Mr. Stitt indicated; at the same time, it was quite clear that something would have to be done for them. They found that their schools were not availed of by a large body of their Roman Catholic brethren, and he understood they would not be availed of by them. Now, for what object was the Education Act passed? It was, he maintained, to take hold of those who otherwise would get no education at all; and he supposed, of the 94,000 children in Liverpool they were called upon to look after, nearly one-third would belong to the Roman Catholic faith, and it appeared to him that their first thoughts should be directed how they were to get home to these. He did not think they could unless they had consideration for the conscientious scruples of the religious body to which they belonged. They never could expect, in dealing with these children, that the Roman Catholics would, in a body, send their children to their schools if the masters and mistresses were Protestants, and if those men and women who belonged to that faith,

should take in charge any school, and carry out their own religious faith, he would support them. In doing so he did not consider he compromised one iota of his Church of England principles; but to expect that they could go on in the manner they were doing, and reach the children requiring education, was entirely impossible, and he hoped the first step to be adopted by the new board would be to represent to the Education Department, as they had already done in a certain sense, the points wherein the Act failed, and press upon them to give them a new Act by which they could act to the benefit of those whom they could not touch at present. (Hear, hear.) The difficulties attending Mr. Stitt's scheme might be met if the various religious bodies would only meet and consider how religious teaching was to be given in the board schools, and agree among themselves by some such mode as Mr. Stitt had presented to them. He did not care how it was done, but at the same time he did not think they could expect much good to arise from the mere religious teaching being given an hour or two on Sundays.

Mr. STITT said he did not intend that it should be confined to Sundays.

Mr. WHITTY said he could see very well the difficulty they were in in securing any general scheme for imparting religious instruction. He must say for himself, and those who belonged to the same Church as he did, that there was no ambiguity in their expressions upon this question. They might have been misunderstood; but they broadly told their friends that certain principles guided them on this question, and they could not be parties to any scheme by which these principles were invaded. The present application, although from an individual, was beset with difficulties—and he came there intending not to express any opinion as to the desirability of acceding to it, because he thought it was a question which was not left to this board to determine; but at the same time it was a question which would have to be dealt with by those who followed them. The Roman Catholics (he said) could not accede to the scheme of education laid down by the board, because they held that a Protestant teacher was not the person to bring up conscientiously or faithfully a Catholic child of the future; and he was sure those around him would not sanguinely expect a Roman Catholic teacher to bring up Protestant children. It was quite clear they could not look to those who differed from them to be teachers of their children. They were willing, of course, as a matter of fairness, that all other denominations should have the same means of instructing their children, and have the same privileges granted to them; but for themselves they would never accept Protestant teaching. They would rather lose all their contributions to the rates than accept anything which struck immediately at the principles they had cherished from all time. In respect to the suggestion of giving the children religious instruction by ministers of all denomination, a serious matter was involved in that. The Roman Catholic clergymen, he could say, had a great deal to do as it was, and the result would be that the consciences of their Protestant friends would all be very well protected by such an arrangement, but the Roman Catholics would have the consolation of paying rates and receiving nothing in return. He said that now they were contributing to the building of schools into which they did not desire their children to enter; they paid, and received nothing in return. That was not so with other denominations, but it would be so with them if the present state of things continued. He was sure they would give him credit for doing what he could to harmonise the Roman Catholic body with the other bodies, because he thought they all felt alike that the children of the poor required to be raised from ignorance to intelligence, and that they required, above all things, as Mr. Stitt had said, that their religious and moral instruction should be attended to. He should, therefore, be glad to subscribe to any general profession of attachment to religion in that respect, but at the same time they could not offer any decided adherence to a question of this kind, and he thought his judgment should remain free and unfettered until the question had received a much larger public consideration than at present.

Mr. ROBERTS was willing to adopt the proposition of Mr. Trench, because he thought it would provide efficient instruction, which was not provided in the other scheme, whilst he thought it would remove any excuse which their Roman Catholic friends now brought forward. Mr. Whitty had mentioned the difficulty of their ministers not having time to do this work, but he (Mr. Roberts) was not afraid of that. The Roman Catholics had shown great zeal in providing denominational education for the children of their faith, and if secular education was provided by the board, it would give them so much more time to give them that religious education which they advocated. For his own part, whatever might be his views as to imperial legislation, he was willing to abandon any theories of his own, and lay himself open to the charge of inconsistency, inasmuch as he was ready to adopt any means to bring efficient education in contact with the poor children of the town. (Hear, hear.)

Mr. PRITCHARD also expressed himself in favour of Mr. Trench's scheme; although an out-and-out secularist, he was a member of a Christian Church, but he thought that the religious teaching ought to be given altogether apart from the secular teaching, and he hoped the next board would see its way to an entire separation of the two systems.

Mr. HEBSON did not think the practical difficulties of the proposed scheme could be overcome; if they could, he should be much inclined to support it. Mr. WARDELL took the same view, for there were so many denominations. If, for example, there were three or four clergymen in a particular district, and one or two of them Broad Churchmen, it would be difficult to decide which of them should teach the children.

The CHAIRMAN said he must express the great pleasure with which he had listened to this debate. Their great difficulty had been with the masses of the children. The greatest number of the children requiring to be educated were of the Roman Catholic faith—children for whom their own Church earnestly desired to provide, but were not able by their own strength and power. Their Roman Catholic brethren openly avowed that they could not consent to these children being educated in the board schools, and he thought, therefore, it rested with the Roman Catholic Church to say if they would propound some scheme by which these children could be educated without violating the principles of those who differed with them upon some essential points about their faith and practice. They had decided at that board, by the positive instruction of the ratepayers that elected them, that religious instruction should be given. He was not one of those who thought it had failed. He believed there were great difficulties connected with it, but this he would say to the ratepayers, who would be called upon very soon to elect a new board—take care that you don't give up the substance for the shadow. They could not have both; they could not have the teaching which is now given in the board schools supplemented by the denominational teaching which was proposed. Time and physical strength forbade it as regards the children, whilst the clergy, of whatever Church or denomination, when appealed to, would say, as their Roman Catholic friends had said, that it would be simply impossible, with their numerical strength and the attention they had to give to their own schools, they could undertake this additional duty. Then came the question—he thought this a much smaller difficulty—whether, if the ratepayers were willing that the schools should be thus used, the Act of Parliament would permit it. If, however, Mr. Stitt's scheme—that religious instruction first of all should be permitted, that it should be given in the building other than during school hours and by persons other than those employed in the secular instruction of the school, the use of the school being granted impartially to all who desired it—if that were possible and the assurance given that the principle would be maintained, then he would give it his hearty concurrence, and he would use all the power he possessed to help its promotion.

Mr. WHITTY did not think the Roman Catholics should be expected to prepare any scheme. The Education Act was not theirs. It was forced on them, though they admitted the necessity of some such scheme. Upon a question of this difficulty the position of Roman Catholics ought to be considered.

After some further remarks the subject dropped.

THE NEWINGTON (SURREY) PARISH CHURCH.—THE RECTOR AND THE VESTRY.

(From a Correspondent.)

A very pretty quarrel is just now open in this parish. An Act of Parliament has been obtained authorising the removal of the parish church for the widening of Newington Butts, on certain conditions, one of these being the payment of 5,000*l.* to the Ecclesiastical Commissioners by December 4, 1874. The clergy and their friends evidently want the vestry to vote or to assist in getting some 2,300*l.* of this required sum, which the vestry can hardly see their way to do. The commissioners have also complicated matters a trifle by recently permitting the seizure and sale of a slopcoat belonging to the vestry for tithe rentcharge. Nor does the demeanour of the vicar appear to smooth matters. At the last meeting of the vestry, over which the Rev. Mr. MacLagan presided, Mr. Alder, an old inhabitant and vestryman, said:—

Where was the money? It was in the hands of the Ecclesiastical Commissioners and the Dean and Chapter of Canterbury. Whose was the money? It was derived from the parishioners of St. Mary, Newington, and from property within the parish, which property was originally intended for the benefit of the inhabitants. By the original Walworth Common Enclosure Act, the whole of the Lorrimore estate, comprising nearly twenty acres, was allotted to the Dean and Chapter of Canterbury; and putting the annual value at its smallest estimate, it would not be less than 3,000*l.* By the Act of 1857, one-tenth of the Walworth Common estate was allotted to the church, the rack value of this being 1,780*l.*; but in consequence of legal expenses, it was reduced to 1,334*l.* In addition to these, there was 8,000*l.* from various properties situated within the parish, a printed return of which was obtained recently from the commissioners; the estate known as the Glebe estate, near the parsonage house, bringing in at least 200*l.* a-year, and the Dante estate, the value of which was yearly increasing. Then there was the profit derived from the alienation of land. For instance, the governors and guardians gave no less than 3,014*l.* 14*s.* 8*d.* for an old house to improve the Boyson estate. The vestry, to widen Penrose-street, had given the commissioners 300*l.*, and were now about to pay an additional 500*l.* to improve the high road, besides other sums. The land on which the coal depot stood was sold to the London, Chatham, and Dover Railway Company for

3,500*l.*, and consequently the commissioners had, from property sold, realised 7,314*l.* 14*s.* 8*d.*, while the annual amount derivable from property within the parish reached 12,334*l.* With this princely sum coming in, was there any necessity for the commissioners to put their hands on a poor dirty slopcoat, which cost some 24*l.*, and was sold for a few shillings?

In a few years time, one-fifth of the parish would fall into the hands of the church. Now, what became of the money? Of the 12,334*l.* received by the commissioners in Newington, 7,000*l.* will have been expended in building parsonage houses in the parish, but how much was spent towards the poor mother church—not one single penny.

How had the commissioners spent their money? He found from their report that 2,402*l.* had been expended in church repairs, 47,692*l.* for improvements in churches, and 108,646*l.* for parsonage houses. Under these circumstances, why should not they go to the commissioners for the paltry sum of 2,300*l.* which was still needed?

After a long and occasionally acrimonious discussion, during which Mr. Silvester protested against the vestry subscribing anything, as it would be a church-rate under another name, a resolution proposed by Mr. C. S. Barker was carried:—

That the vestry memorialise the Board of Works to petition Parliament to repeal so much of the Metropolitan Streets Improvement Bill as related to the deposit of the sum of 5,000*l.* in the hands of the Ecclesiastical Commissioners, and for power to constitute the new church now in course of erection the parish church for the time being.

Speaking of the subject, the *South London Press* says:—

The rector presided on this occasion, and, no doubt with the best possible intentions, contrived, in a few opening remarks, to create a jarring and discordant effect. The rev. gentleman, we regret to say, too often places himself in unfortunate relations to the vestry. His tone is irritating. It is that of a martyr systematically misunderstood and misrepresented, who always appears to feel it necessary to put himself on his guard against those between whom and himself there should be absolute accord and identity of interests. This tone provokes strong language, and as a result the vestry proceedings are not always edifying. Those of Wednesday evening should, however, be carefully studied by every parishioner of Newington. There is much to be learned, alike from what was said and what was implied. Mr. Alder's speech is particularly worthy of close attention, especially those portions to which the rector in his reply did not advert.

The fact is, that the Rector of Newington, who some little time since, at one of the Sion College conferences, denied to Henry Allon and Newman Hall the right of being regarded as Christian ministers at all, is only one of a numerous section of the clergy who appear to regard the public generally as a kind of ecclesiastical sponge which they have a right to squeeze at their pleasure and convenience. Mr. MacLagan ought to borrow Archdeacon's Denison's stick with which to manage the vestrymen of his parish.

AN ALL SOULS' FESTIVAL IN LAMBETH.

Sunday being the festival of All Souls, was specially celebrated in many of the London churches. Of the service at All Saints', Lambeth, of which the Rev. Dr. F. G. Lee is the vicar, a correspondent of the *Pall Mall Gazette* sends the following description:—"The dedication festival at All Saints', Lambeth, was virtually commenced on Friday night, the eve of the feast, but last night the service possessed a special attraction for the admirers of the semi-sensational style of preaching which finds favour among the ultra-Ritualistic school, owing to the announcement that the Rev. A. H. Stanton, of St. Alban's, Holborn, was to occupy the pulpit. The ritual, however, was in itself of a character well calculated to astonish even those who have a tolerably free idea of the liberty which the Church of England allows to her clergy. The elaborate decoration of the east end of the church, and its fine reredos, lit up with wax candles, the altar ledges laden with vases of flowers and candles, and the rood screen decorated in the same way, were all in keeping with the order of the service, which commenced with the usual processional hymn sung to a secular tune. The clergy having taken their places in the stalls, the vicar sang the office throughout, omitting, however, the exhortation, 'Dearly beloved brethren,' the prayer for all sorts and conditions of men, and the general thanksgiving. Special psalms were used (107, 148, and 149), preceded and followed by antiphons, and during the chanting the vicar and his attendants, who wore scarlet cassocks and skull caps, remained seated. Dr. Lee was vested in a magnificent white satin cope, lined with pink, and gorgeously embroidered, and the reader wore a cope of green and gold. In the centre of the quasi-chancel stands a lectern, which is not used for reading the lessons, but apparently for the precentors, who are vested in crimson capes and carry staves, and in front of this, facing the altar, sat the incense bearer in his long cassock, short surplice, and scarlet cape. Before the vicar read the collect for the day two boys brought lighted candles from before the altar, and stood on either side; while a still more novel use was adopted before the sermon, when the candle-bearers and the cross-bearer preceded the preacher to the pulpit. The music was of the usual type—a strange mixture of the Gregorian tones and frivolous and even operatic melodies for the hymn tunes, except for the office hymn, sung after the third collect, which was taken to an ancient tune. In reciting the final benediction, 'The Grace of our Lord,' Dr. Lee crossed himself, a similar act being performed by the whole choir. During the Magnificat there was the usual tableau before the altar

as also before the procession left the chancel after service, but on the latter occasion the incense-bearer censed the altar. Mr. Stanton's sermon, on Rev. vii. 13, 'What are they?' was strangely suggestive of the fervour of a Methodist, and the almost fanatic enthusiasm of a monk. During its delivery he swayed his body to and fro, at times bending over the pulpit, so that he almost seemed to be in danger of falling into the body of the church, then suddenly throwing up both his arms and indulging in other frantic gestures which may be safely said to be almost unequalled by any other preacher belonging to the Established Church. Nor was his matter less curious than his manner. Mr. Stanton concluded his rhapsody with a practical appeal to the congregation, suggesting that—especially as they had been earnest enough to come out on such a wet night—they should double their offerings, and thus, in this case at least, be sublimely extravagant. The congregation, nearly filling the body of the church, consisted mainly of well-dressed people and included very few poor. The galleries were completely empty. Dr. Lee announced that next Tuesday would be observed for the remembrance of the departed, and requested those who wished their departed friends to be remembered before the altar to give in their names."

HOW TITHES ARE COLLECTED IN LONDON.

The following amusing, and yet painful, letter appeared in a recent number of the *North Middlesex Chronicle*. It is signed "John Carnew, Ranelagh Tavern, Baunds-green, Tottenham,"—

Sir,—I beg to state that I have now an unfurnished room in my house, and my goods were taken on the 27th ult., by order of the Rev. A. Wilson, vicar of Tottenham parish, and J. Sperling, Esq., has distrained for land tithe on this estate, of which one inch does not belong to me. I am the tenant of Mr. John Clayton. The estate was sold by Charles Paul Mallard, Esq., in 1854. The freehold land tax is redeemed, and the land tithe has never been paid since that period. I have lived in this house for ten years, and never knew that such a rate was in existence until June last, when I received a note from the Rent Guarantee Society, 66, Cannon-street, E.C., to pay 7l. 10s. within two days, or further proceedings would be taken; and on the 22nd ult. the brokers were actually put in possession. On the 27th ult., six men with a horse and cart (no address on the cart, to which I called the attention of the police) took my goods away. I am the father of twenty-five children—a fact well-known in this parish; and his holy reverence never claimed the tenth, or sent for the twentieth; but, through the blessings of God they can all read the tenth commandment, which I hope I shall hear his holy reverence read on Sunday next. I have served twenty years in public service, and fought for my king and country. My favourite rifle the brokers took away, and also my writing-desk, which I received as a prize from the Vicar of Mold, County of Flint, North Wales, when a schoolboy in 1823, for being the best reader of both languages—Welsh and English, but neither Welsh nor English will stop the tithes. My desk is gone; but that was not my greatest grief. It was when I saw the tears roll down my wife's cheeks as they were taking her looking-glass, which was made a present to her on her wedding-day, and the little boy calling out, "Father, don't let those wicked men take my bed away." That was the sofa which he slept upon. I have always managed to keep the wolf from the door; but the lions are too powerful for me. They do not stand as David did when he slew Goliath. They rush upon you; six men take full possession and strip my room completely, even to the fender and fire-irons, simply stating, "You are levied on numbers 2,037 and 2,038." I suppose my house stands on all the estate, so I have to pay for all. There are twenty freeholders on the estate, but I am not one. I have paid all taxes in this parish for many years, and never gave the collectors any trouble; but I pray God bless the parsons, the churches, and estates,—the laws they make, and tithes they take. The brokers would not take the cattle that were on the land. They would rather strip my room, and injure my trade. The poor old broker they put in on me was penniless with the exception of a few postage stamps, but I made him welcome at my humble table. The poor old man had not got strength to carry the tenth part of a bushel of apples, or I should have sent them to the Rev. Mr. Wilson. Thank God, I have a heart that can feel for another. The Rev. A. Wilson is our shepherd, and we are his sheep, but he has shorn me too close. I feel the cold. I now beg to give a list of my family, commencing with the dead:—One was buried in Adelaide, South Australia; one in Hamilton, Scotland; one in York; one in Nottingham; one in Weedon, Northamptonshire; one in Upham, Hants; one in St. Giles's; one in Enfield Highway; three in Edmonton; two in Tottenham. List of the living:—One in Mount Gambia, South Australia; one in Lucknow; ten at home, of which I hope his reverence will not claim the tenth, as she is a fine young woman, and very useful to me in the bar. I had the top of my forefinger shot off in Ireland in 1834, when in the 10th Hussars, whilst guarding some policemen in the execution of their duty, in driving the people's cattle off their lands, to pay the parson's tithes; so this is not the first trouble I have got into from a similar cause; but I hope his holy reverence will pray for me, as I give up my goods without the interference of the police or the drawing of a military sword, or even a shot being fired over my head.

CHURCH AND STATE IN GERMANY.

It is stated that the Prussian Government have formally resolved to summon the refractory bishops to resign their seats. Bishop Reinkens has had audiences with the Emperor William and Prince Bismarck.

The Berlin correspondent of the *Times* writes:—"Among the wonderful results wrought by the Papal correspondence is the presentation to the Emperor

of an address of thanks signed by some twenty members of the provincial parliament of Westphalia, the home of the most earnest Catholics in Germany. Other similar addresses, criticising 'the pretensions of the Papacy,' have arrived from Kuhl, a most Catholic town in West Prussia, from Duisburg on the Rhine, from the Brunswick Municipal Corporation, from Leipsic, &c. The only dissentient voice as yet heard proceeds from the Catholic Casino at Augsburg—a place whose more Liberal inhabitants were among the first to convey their thanks to the Emperor."

The *Cologne Gazette* learns on trustworthy authority that it is owing to Archbishop Ledochowski's precarious state of health that no further punitive measures have been taken against him. Government otherwise feels compelled by the stubborn resistance of the bishops to enforce energetically the observance of the laws of May last.

The commission appointed to consult upon the question of Bishop Reinkens' recognition in Bavaria consists of five members, all of them lawyers. The Ultramontane party sought to have an ecclesiastic included, but this has been refused.

The Ultramontane report of the submission of Dr. Dollinger to the Papacy is definitely and strongly contradicted in a letter from Professor Huber, who says:—"Only a few days ago he requested me to contradict in the *Augsburgische Allgemeine Zeitung* the Ultramontane lie as to his submission." Messrs. Rivington have published a translation of an historical essay from the doctor's pen, "Prophecies and the Prophetic Spirit in the Christian Era."

The following curious and decidedly novel explanation of the recent correspondence between the Emperor and the Pope is given by the Roman correspondent of the *Daily News*:—"Pius IX. is furious, and says that Bismarck 'a monster.' The fact is that the poor Pope has really been illused. Some three months ago, after the Pope's speech to the members of the German Catholic Club, and the consequent recall of the German Chargé d'Affaires at the Holy See, the Pope gave up his whole time to the French Restoration question. When the rumour was spread that, in consequence of the attitude assumed by France towards Italy, Germany would unite more closely to Italy, the Pope personally planned a most absurd scheme:—"If," he said, "the Emperor William will not interfere in any question regarding Italy, if he will promise not to interfere even in the event of a Franco-Italian complication, the whole Catholic clergy in Germany will at once become submissive to the Empire." The Pope was allowed to believe that the Emperor was not unwilling to make some such arrangement, but was requested to make the first advance to the Emperor William. Pius IX., without in the least consulting either Cardinal Antonelli or anybody else, wrote off his letter to the Emperor. The Emperor's reply did not come, and the Pope soon suspected that 'silence signified mischief,' and so it did, for the Pope only received his answer when the Emperor had received the answer of King Victor Emmanuel that he would visit Berlin, and engage in open resistance to the Church of Rome."

Mr. Gladstone, on the part of the Crown, has nominated the Rev. John Gott, M.A., who was recently elected by the dean and chapter of Norwich to the vicarage of Great Yarmouth, to the vicarage of Leeds.

POPULAR ELECTION OF PRIESTS.—A Roman telegram says that "contrary to rumours which have been current, the Vatican does not oppose the election of *cures* direct by the people, provided such election be approved by the bishop of the diocese."

THE O'KEEFE CASE.—A special meeting of the Irish National Education Commissioners was held on Thursday to consider the O'Keefe case. A report was read from the local inspector of the Callan Schools, reviewing the facts of the case, and stating the present condition of the Callan Schools. It is said to be favourable. The matter was ultimately adjourned till the 6th of November.

A QUESTION OF PRECEDENCE.—It is stated that great offence has been given in certain circles at Oxford by the precedence shown to Archbishop Manning over the Bishops of Oxford and Exeter at the Union jubilee, and a letter from a senior member of the university has been published on the subject. The Margaret Professor of Divinity (Canon Heurtley), it appears, protested against it at the time, and absented himself from the banquet through the course pursued by the committee in giving Dr. Manning a preference.

CARDINAL CULLEN AND THE POPE.—Some of the provincial papers publish the following telegram:—"It is stated, on the authority of a letter received yesterday from Rome, that Cardinal Cullen has been reprimanded by the Pope on account of an article which appeared in his Dublin official organ (*the Evening Post*), denying that the correspondence between the Emperor of Germany and the Pope was genuine. The article said that at first sight the correspondence might seem an impudent and ridiculous invention of the enemies of the Vatican."

THE IRISH EPISCOPAL CHURCH.—The election of clerical representatives from the diocese of Dublin, to the General Synod of the Irish Church, who will sit for three years, resulted in the return of a fairly mixed list of Low, Moderate, and High Churchmen, to the disappointment in some degree of the Evangelical party. There seems to be a reaction to some extent against the Low Church strong revision party. The new list contains a large re-

presentation of Trinity College, among those returned being Drs. Salmon, Jellett, Galbraith, Lloyd (Provost), and Hart. The Rev. Canon Smith, the leader of the High Churchmen, is also among those returned.

THE LIBERATION SOCIETY.—We understand that the executive committee have invited their metropolitan supporters to a meeting on Thursday, the 13th inst., to welcome their secretary, Mr. Carvell Williams, on his return from the United States and Canada, and to receive from him a statement of his impressions in regard to the working of voluntarism and religious equality in those countries. Mr. Williams is also to address meetings convened by the Manchester District Council and the Yorkshire Council to be held at Manchester on the 17th, and Bradford on the 18th inst. Numerous other meetings are also to be held shortly.

GOING OVER TO ROME.—The *Rock* says—"For some years past there has been in existence at Warminster, Wilts, a college for training workers for foreign missions. The missionary pupil-teacher scheme of the S.P.G. was worked in connection with it, and several students, after passing through St. Augustine's College, Canterbury, have been sent out as missionaries. At Christmas last the Rev. J. R. Madan, the principal, was received into the Church of Rome, and we now learn with deep regret that a number of the students have followed his example, no less than three having recently been 'received' by Monsignor Capel, after leaving the college suddenly during the holding of the Church Congress at Bath. It is, of course, only fair to remark that the present movement is due to the acts of the late and not the present principal."

MR. SPURGEON ON THE ESTABLISHED CHURCH.—In a correspondence with Mr. Venables, upon Church Establishment, the following letter from Mr. Spurgeon appears:—"To compel us to support the present Popish Church of England is an act of tyranny. The exaction of tithes from Dissenters, which tithes are apportioned to a religion which they abhor, is oppression which ought not to be endured. The pretence that tithes are private gifts is so absurd that I am sure no man fit to be out of Bedlam believes it for a moment. The Government, at any rate, does not so think, for it has done for Ireland what I trust it will soon do for England. To throw me into a furnace if I will not bow to an idol is a small matter, for then I have a choice; but without any choice to call a Popish idolatry the national religion, and consequently my religion, is a refinement of oppression scarcely to be paralleled."

RITUALISM.—Ritualistic "innovations" by the new rector of Worsley and Ellenbrook, the Rev. the Earl of Mulgrave, have drawn forth a memorial to the rector praying that he will "place his ban" on the objectionable practices. The Rev. the Earl of Mulgrave has replied that "God's servants are answerable to Him, and not to men, for their teaching and their practice." There was a meeting in Wolverhampton on Thursday night in connection with the anniversary of the Midland section of the Church Union. Sir E. Lechmere was chairman, and the Rev. G. Body, Major Bagnall, Major Drake, and others were the speakers. Confession in the Church of England was advocated, but the crowded and excited meeting opposed the speakers with all kinds of expressions of dissent. The audience at length closed the meeting by singing the National Anthem, and became so uproarious that the police were called in, but this only increased the disturbance.

THE PRIMATE AND THE RITUALISTS.—The Archbishop of Canterbury has written a letter in answer to an appeal from certain laymen of West Bromwich respecting the Ritualist doctrines and practices at the old parish church. The archbishop says he has no authority to pronounce on any steps, not strictly judicial, which the Bishop of Lichfield has thought it his duty to take in the matter in question; but he tells the complainants if, notwithstanding all the bishop's exertions to bring the matter to an amicable settlement, they are still of opinion that their grievances respecting inadmissible doctrine and illegal practices remain unredressed, and that the clergymen with whom the bishop has remonstrated altogether repudiate his advice, there remains, so far as he can see, no course but the very plain one of invoking the authority of the bishop's court. It is satisfactory to know (the archbishop adds) that in almost all the disputes likely to arise in the present day, both as to ritual and doctrine, the decisions of the highest court of appeal have been already clearly pronounced, and may without difficulty be enforced.

DR. LANDELS' REPLY TO THE REV. EUSTACE R. CONDER, M.A.

We have received the following letter in reply to that of the Chairman of the Congregational Union, which appeared in our last number. Having reached us when a considerable part of our present impression was set up, we can only make room for it entire by putting it in small type:—

To the Rev. Eustace E. Conder, M.A.

Reverend and Dear Sir,—Your letter, which has never reached me, but of which I presume the *Nonconformist* contains a correct copy, demands from me a few words of reply, which I proceed respectfully to offer through the same medium.

The courteous and brotherly tone of your letter I very gratefully acknowledge, and shall endeavour to reciprocate, feeling as I do that differences of opinion, even on important matters, need not and ought not to excite bitterness of feeling among brethren.

Like others, you have evidently read only a very imperfect report of my speech, and as the consequence have partially misunderstood what I said. My utterance on the question of infant baptism was as follows:—

In contending against the principle of Ritualism we must not look for much help from any external quarter. With the exception of the Society of Friends, the hands of other denominations are not clean, nor is their testimony clear in this matter. They must pardon my saying that their position is compromised, and their testimony weakened, by their practice of infant sprinkling.

They are so far Ritualistic in practice that their arguments against Ritualism may fairly be met by the retort, "Physician, heal thyself." If the sprinkling of a child be not a Ritualistic act, it is nothing. Hence the difficulty they have in explaining it, while denying its regenerating efficacy. "There are probably," says the *Congregationalist*, "very few subjects on which the common thought of intelligent and cultivated Congregationalists is so vague, indefinite, and incoherent." This is attributed to the fact that they have given much more thought to the defence of the practice, than to the illustration of its meaning. But we are greatly mistaken if the cause does not lie deeper than this—if it be not the impossibility of explaining a ceremony which has no efficacy in itself, when applied to an unintelligent and unconscious subject whose senses can never discern that the thing has been done. We venture to say that in the whole history of religious ceremonial, whether in the New Testament or the Old, they can find for that neither parallel nor precedent. Being applied to the unconscious child, if it be not efficacious as a mere mechanical act, that is, apart from the faith and feeling of the recipient, it occupies the anomalous and unexampled position of a religious ordinance which is designed to be of no benefit to him to whom it is administered. No wonder that denying its ceremonial efficacy, their views of its meaning are vague, indefinite, and incoherent. And alas! their failing to find a satisfactory meaning for a practice which they nevertheless maintain, renders their denial of its ceremonial efficacy of small value.

It ties their hands, paralyzes their efforts, undermines their position, and renders them comparatively useless as our allies in this great controversy. Would that those who hold with us the necessity of conversion as a qualification for church membership, could but see the duty of renouncing a practice so much at variance with the spirituality of religion, and would unite with us in testifying by practice as well as speech that every religious act should be personally, voluntarily, and intelligently performed, and that in religion, if not in intention, yet in result, whatsoever is not of faith is sin. Such a testimony consistently borne by all the Congregationalists of England, would present a more effectual barrier to the encroachments of Ritualism, than all the arguments and efforts they can use so long as by their practice they place the key of their position in the hand of the foe.

Whatever you may think of the sentiments here expressed, I venture to hope that you will not charge me with showing any want of respect for the Congregational body. While I felt it incumbent on me to state my convictions, I certainly desired to do so in the least offensive manner.

The first argument you attribute to me I did not use, and need not therefore justify. Nevertheless, I may now in all honesty state my conviction that the administration of an ordinance to an unconscious recipient is fitted to produce on the public mind an impression favourable to Ritualism. It teaches nothing to the child, and men are apt, therefore, to conclude that if it were not deemed ceremonially efficacious it would not be administered. This, let me say in reply to the retort you and others have addressed to me, is not true of believers' baptism, for the simple reason that that ordinance is fraught with significance to him who receives it.

In reply to the argument which I did use, and which you call my second, you tell me that I assume the whole question in debate. Will you pardon me if I say that you again misapprehend my position? The question I am considering there, is not whether infant baptism is or is not of Divine authority, but whether as "applied to an unintelligent and unconscious subject, whose senses can never discern that the thing has been done, it has any parallel or precedent in the whole history of religious ceremonial in the Old Testament or the New." This, without saying anything about its being Scriptural or unscriptural, I affirm that it has not—implying that if it be scriptural it stands alone. You will not, I presume, expect me to prove a negative, and I must be content, therefore, to abide by my affirmation until evidence to the contrary has been produced.

The one case you adduce as evidence, I confess surprises me. You are, of course, sufficiently familiar with the law in question, to know that no ordinance was administered either on or to the child—that there was no reference whatever to the child's religious feeling or spiritual condition or future conduct—that it only, as a memorial of the passover, asserted the Divine claim to the firstlings of all the people possessed, and required them, if clean, to be offered in sacrifice, if unclean, to be redeemed by the offering of a clean animal as a substitute—and that it applied to the "first-born of an ass" as much as to the first-born of a woman. How then you can find a parallel in this to, or a precedent for, what is done in infant sprinkling, I am at a loss to imagine. If this is all the evidence which is forthcoming, I must abide by my affirmation—that in the whole history of Divinely appointed religious ceremonial, the application of an ordinance, not ceremonially efficacious, to one whose senses can never discern that the thing has been done, is without either parallel or precedent.

I must add frankly, that I think the reference an exceedingly unhappy one for you; for not only does it fail to serve the purpose for which it is adduced, but whatever bearing it may have upon, is decidedly hostile to, your practice. If, as I understand from the drift of your letter, you regard the custom as meaning the dedication of the child, and as forming a precedent for the practice which you so designate, you occupy the exceedingly unfortunate position of applying to all your children a custom which was to be confined to the "male that opened the matrix." If, on the other hand, you say it is not an example of the dedication which you observe, then I ask what bearing it can possibly have upon, or how it can form a precedent for, the baptism of infants? In either case, it is an unhappy reference; for it necessarily leaves on one's mind the impression of the straits to which you are driven in your attempts to find even the semblance of a warrant for your practice. We may, I presume, fairly regard this as your strongest example, for the purpose for which it is adduced; how then can we avoid being confirmed in the conviction, that the practice of infant sprinkling, as a whole, and not simply in the point mentioned, is without precedent or parallel in the whole history of Divinely appointed religious ceremonial?

I am bound to say that I do not think you any more

successful in your attempted parallel between infant and adult baptism. I quote the paragraph *in extenso*:—

But suppose we say that certainly, if the child is taught as well as baptized (baptism being, as we both hold, inseparably connected with teaching), baptism will do him some good; and that the good will consist in the impression produced on his mind in after years by the knowledge that he was thus early dedicated to God, and enrolled among the disciples of Him who said, "Suffer little children to come unto Me,"—what trace is there in this of Ritualism? I presume that adult baptism is supposed to do some good to the person baptized; and that this good lies not in the momentary consciousness of the act, and certainly not in any permanent mark, but in the influence on the mind of having gone through this act of faith and obedience. The difference is, that what the adult learns from his own memory, the child learns from the memory of others. The general spiritual significance of the rite is the same in both cases; for infants need regeneration as much as adults.

This elaborate explanation seems to me to prove, as conclusively as words can, the truth of my statement which has given so much offence—that "if infant sprinkling be not a Ritualistic act it is nothing." The symbolic nature of baptism as regards its recipient is entirely ignored; for a symbol which cannot be discerned by the senses is a solecism in language as well as an absurdity in thought. Apparently feeling this, when you attempt to find some reason for your practice as regards your child, you rush, unwittingly, I admit, at least to the verge of what I call the grossest Ritualism. The good it does the child, you say, "consists in the impression produced on his mind in after years, by the knowledge that he was thus early dedicated to God." Here I must ask what you mean by "dedicated to God"? If you refer only to the intention and desire and prayers of the parents that he may be the Lord's, how is it possible that his baptism can increase the good he derives from the knowledge that he was so dedicated? If the dedication refers to his baptism, I have to ask, does the baptism affect his relation to God? If it does not, where is the good of telling him about it in after years? His being told that that act was performed on him cannot in any way increase his obligation or capability to serve God, and, as in his case, it has no symbolical significance, it is simply a meaningless or misapplied ceremony, in other words it is nothing. It does not increase his obligation or his capability to serve God. The truths which it is supposed to represent have to be made known to him afterwards, and can be made known as well, whether he is baptized or unbaptized. Thus the good which it does the child my mental analysis is not keen enough or searching enough to detect. My judgment tells me that in such a case, as regards the child, it is nothing. Your child who receives it is in no better position than mine, for whom it is withheld. If, on the other hand, this baptism does affect his relation to God, so that he may get good from his knowledge of it in after years, then it follows that his baptism is ritualistic. The Church puts itself through its ministers in God's place. It performs on the child an act which affects his relation to God, and that, according to your own showing in the next paragraph of your letter, is Ritualism. Your words are—and I willingly endorse them—"And the head and front of the whole offence, and backbone of the apostasy, whether you call it Popery, the Greek Church, Anglicanism (and I venture to add infant baptism), or by any other name, is just this, the putting the Church in the place of Christ."

In the paragraph quoted, you proceed to say that the good of adult baptism "lies in the influence on the mind of having gone through this act of faith and obedience"; and you add that the difference between the adult and the child is, "that what the adult learns from his own memory, the child learns from the memory of others." It is gratifying to find you and others trying to make out that infant and adult baptism are very much the same, as we take it to be a tacit admission that our practice is right. Nevertheless, I must ask you, with all respect, whether you really think that the difference stated above is the only difference between the two things? And whether you are not trying to make the two things appear very much alike in sound, which are entirely different in sense? You will not wonder at my questions, perhaps, when I say that to me they seem to differ in the following particulars:—

1. The believer is conscious that the act has taken place, the child has to take it on trust when informed of it by others.
2. The child does not go through the act in the sense in which the believer does. It is in no sense his act. He is put through it by others.
3. In his case, therefore, there is not, as there is in the case of the believer, either faith or obedience.

Even in what you say of the "spiritual significance" of the act you seem to me to confound things that differ.

"The child needs regeneration," I admit, but in the case of the believer, baptism is administered in the belief that he is already regenerated.

I have now touched, I think, on all the points in your letter which require to be noticed, and I hope without violating the courtesy which it was my desire to maintain. I have had no wish, either in writing or in speaking, to "bring a railing accusation" against a body of Christians whom I very highly esteem, and among whom I have the honour to number some of my most intimate friends. Infidelity, brother, is no more claimed on our side than on yours, when you and the Union over which you preside differ from us, or pass resolutions expressing or implying disapproval of the position or practice of Evangelical Churchmen who seek your aid. And I venture to suggest that it might be well to refrain from hinting at claims to infidelity on either side because the other feels that it must be faithful to its convictions. The charge has been often made, and generally means little except conscious weakness on the part of those who utter it. It is flung as a reproach at men of clear and strong conviction, by those who are hazy and uncertain as to the grounds of their own belief and practice. To feel assured that we are right in our religious observances is not a very deadly sin, nor is it any want of charity which leads us to conclude that on your side such assurance is sadly lacking. We read your publications, and cannot blind ourselves to the fact that most of the arguments used in favour of infant baptism have been refuted by paedobaptist writers. Even the current number of the *Congregationalist* sweeps away entirely the views advanced in your letter. Is it surprising that in view of such conflicting utterances we receive the impression that there is among you no very generally

recognised definite principle on which your proceeding is based? Our firmness of conviction as compared with your uncertainty, is an element of strength, from which we hope to derive advantage in the coming conflict between Popish superstition and New Testament Christianity—between a substitutionary and materialistic religion on the one hand, and a personal spiritual religion on the other. But, be this as it may, whether we are said to think ourselves infallible or not, we cannot and dare not keep silence in reference to a practice which we solemnly believe to be at variance with the spirituality of religion, conducive to the Ritualistic tendencies of the age, and subversive of an ordinance of Christ. And if our friendship can only be maintained at the expense of our silence, we must, however sadly, consent to its dissolution. I am unwilling, however, to believe in this necessity. I am persuaded that you would not value our friendship, had you reason to question our fidelity. And although it must be regretted that our difference may "put weapons into the hands of Ritualists which they will not be slow to use," we cannot let the fear of consequences deter us from the performance of recognised duty, the more especially when we cannot blind our eyes to the fact that infant baptism has been productive of this evil consequence already, and has strengthened the hands of Ritualists to an extent which we deeply deplore.

Accept the assurance of my unfeigned respect, and believe me to be,

Yours faithfully,

WM. LANDELS.

Regent's park, Nov. 3, 1873.

Religious and Denominational News.

The Rev. H. S. Payne, of Davenham, has accepted a cordial invitation to the pastorate of the Congregational Church at Nantwich, Cheshire.

The Rev. F. Vaughan, of Amberley, has received and accepted a cordial and affectionate invitation to the pastorate of the Independent Church, Wickham-brook, Suffolk.

The Rev. Dr. Raleigh, of Canonbury, having projected a trip to the Holy Land, the ladies of his congregation have presented him with 300 guineas to defray his expenses.

The Rev. J. Jackson Goadby, of Gravesend, has accepted the cordial and unanimous invitation of the Congregational Church, Henley-on-Thames, and enters upon his duties at the beginning of the New Year.

It is announced by the Free Church of England party that they intend to start lay mission services, and that "Bishop" Price will license lay-deacons. Battersea is fixed upon for the first station. A gentleman connected with the movement offers a sum of money for starting ten churches in ten Ritualistic parishes.

CONFERENCE ON THE STATE OF THE SOCIETY OF FRIENDS.—On Tuesday, the 11th instant, and following days, there will assemble in London a large representative conference, consisting of members of the Society of Friends from all parts of the country, to deliberate upon the condition of the society, and in particular to inquire into the causes which retard the increase of the body, and which are diminishing the attendances at many of its meetings.

READING.—At Trinity Congregational Church, Reading, on Sunday evening last, the service was made special in order to say "farewell" to the Rev. Thomas Insell, who this week sails to India as a missionary. After devotional exercises, the Rev. E. Porter, for many years a missionary in India, gave an address on mission work in that country. Mr. Insell then made a few remarks, which were followed by a hearty and affectionate valedictory address, and by prayer, by the Rev. J. F. Stevenson, pastor of the church.

SOUTHEND.—The friends connected with Congregationalism at this watering-place have just completed the effort commenced last year on the settlement of their pastor, the Rev. Joseph Williams, to clear off the debt on their church. At that time the remainder of the building debt, with other liabilities, amounted to over 1,000*l*. By a vigorous effort among themselves, aided by liberal help from others, the whole has been raised. At the same time the freehold has been secured, and generously presented to the church and congregation by Henry Hines, Esq., of Southend, one of the members of the church. On Tuesday, Oct. 21, a tea-meeting was held to celebrate the occasion. The list of moneys given and collected was read by the pastor, amounting to 1,062*l*. During the evening an address, accompanied by a purse of gold, was presented to the Rev. J. Williams as an expression of appreciation of the service he has rendered in carrying on this effort to its successful issue.

SUSSEX HOME MISSIONARY SOCIETY AND COUNTY ASSOCIATION.—The twenty-fourth annual meeting of the above society was held in Brighton on Wednesday and Thursday, the 29th and 30th of October. On Wednesday evening there was a united prayer-meeting in London-road Chapel. On Thursday morning the committee assembled at half-past ten in the vestry of Belgrave-street Chapel for business. It transpired that, commencing the financial year with a balance of 7*l*. 16*s*. 9*d*. due to the treasurer, it closed with a balance of 22*l*. 12*s*. 4*d*. in his hands. During the year the sum of 793*l*. 0*s*. 4*d*. and 252*l*. 10*s*. 1*d*. grants from the Home Missionary Society, a total of 1,045*l*. 10*s*. 4*d*. had been expended. Grants were made for the year 1873-4: the salaries of some of the evangelists were raised, the minimum being fixed at 70*l*. per annum. A proposal was made to increase the salaries of other agents of the society, but it was felt that this could only be done by providing an increased income, and two generous

offers of special subscriptions were made conditionally. Many questions of importance engaged the attention of the committee during the day. In the evening a public meeting was held in the Royal Pavilion, presided over by James Ireland, Esq., Mayor of Brighton. The report was read by one of the hon. secretaries, the Rev. A. Foyster, and the financial statement by Mr. H. Hounsom, the treasurer. Resolutions were submitted and adopted, the speakers being the Revs. J. B. Figgis, M.A., J. Stuchbery, B.A., H. Rogers, W. Knight, D. Horscraft, and Messrs. Stevens, Hounsom, Barwick, and Spang.

THE OPEN-AIR MISSION.—For some years past it has been the custom of the committee of the Open-air Mission to assemble together the London members and other Christian workers in the open air for the purpose of mutual edification, conference, and instruction. The meeting for October took place on Monday evening, at the Association Rooms, 43, Great Marlborough-street, W., when nearly one hundred friends met to hear a lecture on "Biblical Notes on Egypt and Palestine," by the Rev. Dr. Manning. After tea at six, Mr. George Williams took the chair. He said a few kind words expressive of sympathy and pleasure, and then introduced the lecturer. The doctor had only recently introduced from the East. His impressions and experience were therefore fresh and prominent. These he related in an agreeable and apposite way, and succeeded in riveting the attention of his audience for more than an hour. Eastern travel is now so common and withal so frequently described that it is difficult to impart novelty into the subject. However, the lecturer succeeded in doing this. He led his hearers by the aid of diagrams from place to place, referring to the local traditions, the sacred spots, and confirmatory evidences as they occurred. From Alexandria to Cairo and the Pyramids, from Memphis and the Nile to Port Said, and on to Joppa, from whence he passed to Jerusalem, Bethelhem, and Jericho. These and other points of interest were graphically described, and the vivid way it was done spoke much for the critical discernment, the spirit of inquiry, and the eager desire of the lecturer for whatever would illustrate or endorse the Word of God. Mr. J. Kirk, the secretary, afterwards made some announcements, and the meeting closed with the benediction.

CONGREGATIONAL SCHOOL, LEWISHAM, FOR THE EDUCATION OF THE SONS OF MINISTERS.—The half-yearly general meeting and election of this school was held at the Mission House, on October 23, the Rev. John Graham, of Sydney, in the chair. After prayer by the Rev. R. Laver, of Maidstone, the chairman introduced the business by advocating, in a vigorous address, the claims of the school, which he regarded as one of the noblest of our institutions, and one which ought to command far more sympathy and support than it had received. In Australia, even though there was no State-Church, schools were required to supplement the deficient salaries of ministers, 1,300 of whom received but from 80l. to 100l. per annum. The late Mr. Hopkins, of Tasmania, had sought to supply this lack by initiating a fund by the donation of 1,000l. to furnish half the cost of board and education of ministers' children in boarding schools. Lewisham School secured a similar object on a larger scale, and he rejoiced in its growing prosperity. It had long been his conviction that a few earnest men, regardless of numbers or popular applause, would in the long run accomplish more than any other agency, and this they had here. He appealed earnestly to the mothers and ladies present to throw their energies into the work of helping to assist in the education of ministers' sons, and promised to do all in his power on its behalf in Sydney. The Rev. Dr. Ferguson said he found by statistics which had come under his notice that half the Congregational pastors in this country had less than 100l. per annum, and on this account as well as on the ground of the intrinsic merits of the school, which had reached a high point, would bear comparison with any similar institution, he cordially commended it to support. Dr. Lockhart strongly urged the speedy completion of its numbers from ninety to 100 boys, for which the house afforded accommodation, and spoke warmly of one of the pupils who had recently preached at Lewisham with great acceptance and power. W. Hitchin, Esq., moved, and the Rev. J. Viney, honorary secretary, seconded, a vote of thanks to the chairman. Mr. Viney stated that three of the former pupils were now at Cheshunt College, two at New College, training for the ministry, and another was about to enter Spring Hill. He also mentioned that the late Mr. Hopkins had generously transmitted funds to form a scholarship in connection with the school, and that one of the old boys was at present mayor of South Barwon, in Geelong, Victoria, so that the link between them and Australia was not slight. The meeting then proceeded to the poll, the result of which has already appeared in our advertising columns.

CHURCH "MISSION" IN LONDON FOR 1874.—There is to be a series of mission services in London next February, under the auspices of the bishop and clergy of the diocese, and a preparatory meeting was held yesterday morning in St. Paul's Cathedral. All the incumbents and curates in and around London were invited to attend, and the cathedral was in consequence literally besieged by clergy; in fact, it is questionable whether such an immense number of "priests and deacons" have ever before assembled within the great church. The service was commenced by the singing of the "Veni Creator," after which the Bishop of London, who

occupied the pulpit, said several collects, and then proceeded to deliver the first address. The experience of the last three years (said his lordship), gained in different parts of the country and under various circumstances, appears to have proved that special efforts made in union with the parochial system have been of great value in leading to the reclamation of the unbaptized, and, by a reflex action, to the awakening of spiritual life in the regular congregations. There was no reason, therefore, why the bishops, when invited to do so, should hesitate to encourage their clergy once more to make similar effort in and near London. Of the three bishops originally invited one—a great and gifted man—has been called to his account, but his successor had gladly taken his part in the work. Experience also, continued his lordship, shows that a mission is successful in proportion to the care bestowed on its preparation, and surely those who undertake the mission work need special preparation—an increase of faith and love. This, then, is the object of the service—to strike the keynote of the preparation for this mission. Addressing the clergy, not as their bishop but as a brother parish priest, Dr. Jackson earnestly besought the clergy not only in their ordinary work but specially in their preparation for the mission to seek for an increase of faith and love. After an interval of about a quarter of an hour, during which the clergy knelt, a second hymn was then sung; and after saying two collects, the Bishop of Winchester, who was suffering from a severe attack of bronchitis, delivered an address on the necessity for the presence of love to Christ in the heart of all who undertake any ministerial work as an essential to their success, leading, as it must, to a feeling of love to all among whom they minister. Another interval for prayer ensued, a third hymn was sung, and then the Bishop of Rochester delivered an address, in the course of which he said that their mission would be to the self-righteous as well as the outcast population, and reminded the clergy that they could now feel that they were sent forth by the churches, the presence of the bishops with the priests and deacons of the three dioceses constituting this essentially a Church mission.

Correspondence.

CANADA.

To the Editor of the Nonconformist.

SIR,—I forward by this mail a copy of the *Globe*, the leading journal of Canada, as it contains in its leaders some sentiments pretty much in accord with those enunciated by the Nonconformist press. The disestablishment movement of Canada has proved a splendid success. Those who most fiercely opposed the abolition of the clergy reserves as a kind of sacrilege, are now silenced by the logic of events. The Church of England in Canada, or rather I ought to say perhaps Episcopacy in Canada, was never stronger than it is to-day. The temporal loss has been spiritual gain. The only spots where the Church is weak are those upon which the shadow of the old endowment falls. And the gain to society is immense. The bickerings and jealousies of the old country are unknown here. I worshipped a Sunday or two ago in a chapel in the backwoods yonder, where a clergyman had preached in the morning. Different sects used the same meeting-house, and bade each other God speed. The two religious powers of Western Canada are Episcopacy and Wesleyanism. The latter is very strong. I found the Congregationalists of London last Sunday in a very modest building. The pastor, a Mr. Wallis, seemed a most earnest and talented young man. The B.A. which he has won at college certainly has not damaged his piety. I have rarely listened to so eloquent and whole-hearted a discourse. He much needs a new church, as the applications for sittings exceed the accommodation. Would it not be a handsome thing for our wealthy and liberal Nonconformists at home to send him out 500l. towards his new building? Most of the people are industrious, but somewhat poor. They will do their part, but they need help. I should like to have given you some facts respecting my mission out here, but the press of engagements altogether precludes the possibility of so doing. Whatever we may find in the States, there can be no doubt that Canada presents a fine opening for agricultural labourers. Everywhere they are needed, and by everyone earnestly coveted. Go where we will—and I suppose we have gone by rail, road, or boat over some two thousand miles since we landed at Quebec, a month ago—we find the same great want—more men. A venerable old farmer whom we saw while driving out ten miles the other side of London yesterday, who came out here as all the farmers seem to have done without a dollar in his pocket, and who now owns 600 acres of land, almost wept as he described his losses for want of labourers. There appear to be exceedingly fine openings here also for farmers with a little capital. Lots of old farmers are anxious to sell out through death of sons or difficulties of labour. But whoever comes must learn to work. Farmers don't ride to the hunt in scarlet here. Everybody works, and works hard. Man and master are at the plough together, and the roughly-dressed driver of yonder team is most likely its owner. Nobody seems ashamed of toil or of toil-worn belongings. It seems strange to an Englishman to pull up, as we did frequently yesterday during

our drive, and addressing a shabbily-dressed ploughman, find by his talk that he was an educated gentleman. I daresay some whom we spoke to owned three or four hundred acres of good land, and had ten thousand dollars in the bank. While paying a visit to Bow Park, the farm of the Hon. G. Brown, the other day, we saw among his workmen two men who had been educated at Eton. They were splendid fellows, and as happy as princes. The lieutenant-general of this province, with whom we had the honour of luncheon a week ago, came out a poor man; and at a dinner given to us by the Mayors of St. Thomas and London on Monday last, one after another had a similar tale of self-help to tell us. The whole country is made of such men, and a wonderfully self-reliant race of men they are. The unhappy corruption in high places known as the Pacific Railway scandal has caused infinite annoyance to the whole nation. It would seem as if immense fortunes were immense nuisances everywhere alike. He must be an elect saint indeed who can wield harmlessly so cumbrous and so potent a weapon. Happily for Canada, its wealth is, generally speaking, very equally distributed.

Yours faithfully,

ARTHUR CLAYDEN.

Toronto, Oct. 15, 1873.

THE CLAIMS OF FOREIGN MISSIONS.

To the Editor of the Nonconformist.

SIR,—Does foreign missionary work occupy the position it should in the thought and interest of our churches? Is there anything like a true realization of the magnitude and importance of the work in which we are engaged in different parts of the world? I am not one of those who think that the former days were better than these, nor do I in the least believe that missionary spirit is on the decline in our Churches, or that there is any diminution of interest; but in visiting different parts of the country as a missionary deputation, I have felt that it does not occupy its right position. In some places reference to it is rarely made in the pulpit, and everywhere the near and present seem to crowd out the distant and remote from the prayers of the Church.

As a missionary, I regret very much the omission of this work from the subjects brought before the Congregational Union at its late sittings. Ministers often complain of the want of information as to what is doing in the mission field. A short paper on India or China by a missionary returned would have put a large number of ministers in possession of facts, and would have given an opportunity for a discussion of missionary plans and operations that must have conduced to a healthy missionary spirit at home, and helped missionary brethren abroad. Missionaries in the field would be refreshed and strengthened by such a recognition of them and their work by their brethren at home. They would feel that they were "messengers of the churches," and not merely agents of a society.

If the proclamation of the Gospel to the heathen be the work of the Church, then it is a work of immense magnitude and importance, and should never be crowded out of her deliberative assemblies, her pulpits, or her prayer-meetings.

It is surely a mistake that our share in the conversion of the heathen should depend on the state of the weather on one particular day in the year, the character of the deputation, or any such accidental extraneous circumstances. And yet undoubtedly missionary interest is largely dependent on these things.

I believe a day of intercession for foreign missions has been again appointed in the Church of England. I do not ask that Nonconformist churches should set apart a day for special prayer. We have too much already of the special, spasmodic, and irregular. But those of us who have seen and felt the greatness of the work do most sincerely want to see that just appreciation and true interest which shall lead to a continuity of prayer.

I remember well the earnestness of prayer on behalf of China which was excited by the earnest appeals of John Angell James, and now that China (and the world in fact) is open to Christian effort, the voice of prayer is feeble and the victory retarded by indifference. Can nothing be done to raise the interest in this work to the high position which its greatness and importance demands?

W. G. L.

PRIESTHOOD, OR BROTHERHOOD.

To the Editor of the Nonconformist.

SIR,—At length something approaching the truth is being spoken about Ritualism. Dr. Landels, in a speech made lately before the Baptist Union, is reported to have said, "The whole system of Ritualism is elaborately framed to increase the power of the priest—to make him the only means of communication between God and man, and to give him power over the conscience that he may thus enslave the soul." The Rev. Charles Williams was disposed to go somewhat further back in search of the secret, and to "regard the false and fabled doctrine of apostolical succession as the root of all the evil." These statements come very near the truth, but hardly, I think, actually touch it; and, with your permission, I would call attention to a few remarks on the subject which I was purposing to send you long ago.

The true secret of the Ritualism of the Church of England, as well as, I would add, of the intolerance and exclusiveness which distinguish so large a portion of its clergy, lies, not in any accidental exaggeration of the priestly element, but in the *priesthood itself*. This Church, in its very essence and framework, is one in which the general body of its members is placed in subjection to a caste of priests. I use the word in its most distinctive sense. The Anglican priest, whatever etymology or the truer feeling of some of the clergy may say to the contrary, is no mere *presbyter*—a man set apart as a leader of worship and religious thought, by reason of his presumed maturity of mind and character. He is a *sacerdotal* functionary, apart from whom our most important transactions with God are an impossibility. He has no choice but to be this. However much he may recoil from such an assumption, the formularies he is constantly using unmistakably proclaim him such. What less than a priest is he who has received "power and authority to pronounce the absolution and remission of sins"? Nay, who but a priest can say, as every clergyman is called on to do in the visitation of the sick, "By His authority committed to me, I absolve thee from all thy sins"? But, indeed, the Prayer-book is saturated with priestliness. The Church of England in this bears marks of her Romish origin. De-Romanised she never was, and those who gave her being never intended she should be. She was clipped of some of the grosser abuses, such as made her a scandal in the eyes of awakening freedom and intelligence; and to this extent she was "reformed." But the *priesthood*, that which is the very keystone of the Papal structure, was never resigned. The Pope was renounced—with small credit to the renouncer; but, in all but the name, the Papacy remained. It is stereotyped in the Prayer-book of to-day, and every Anglican clergyman, if he has arrived at "priest's orders," is in his measure a pope on his own account.

It is to this that we must look as the source of Ritualism. I am not referring to mere "sensuousness in worship"—appeals through the eye and ear to our sense of the beautiful. Let it be granted that this has its origin with the lay, and especially the feminine, element in the Church. A friend lately stepped into one of the leading Roman Catholic churches in London while elaborate decorations were in progress for some festive occasion. Falling into conversation with one of the priests, he asked what was the good of it all. "None," was the reply, "only that it amuses the ladies, and keeps them out of mischief." Let us admit this view, however true at the same time it may be that these practices are cherished not entirely for their æsthetic value, but to some extent also for their symbolic meaning, and that they are in some measure the reflection of something more serious. I am speaking not of this, but of Ritualism proper. What this consists in we all know, and the soul of it all, and that which alone makes it possible, is the *priesthood*. The priest is the central figure in the midst of it all. Ritualism is the glamour with which, as a sacred person, he surrounds himself in the presence of ordinary mortals. If any doubt could exist about it we have only to look at the significant fact that Ritualism, grown now too narrow to embrace all that it is sought to express by the term, is rapidly expanding into the questionable mysteries of the confessional. Here, at all events, the priest is the essential factor. Where there is no priest there will be no confession, beyond that commended to us in the simple and beautiful precept: "Confess your faults one to another," and, where a priesthood exists, it is not in human nature that it should not be tempted to assert itself in some such modes as those referred to.

To the same source also we must ascribe the exclusiveness of the Anglican clergy; for, while the idea of brotherhood within its own bounds is excluded from a sacerdotal church, brotherhood with other religious bodies is excluded also. It is of the very nature of a priesthood to be exclusive. Imagine the priests of Brahminism sending out an invitation, in the manner of the Evangelical Alliance, to the priests of Buddhism for fraternal conference and combined effort! A priest means one of a class appointed, and solely appointed, to perform the acts he claims to do. If he enters into the spirit of his office he must be exclusive; or suppose his Christian feelings to rebel against the restriction in which he is held, and his heart to be gushing forth in love to his Christian brethren, still the chances are almost infinite against his being able to indulge those yearnings. The clergyman himself may be ready to go out of his narrow circle, but there is the *clergyman's wife*—often the embodiment of bigotry and intolerance in a country parish; there is the clergyman's family—young people who are apt to hold the strictest notions of ecclesiastical propriety; or there is the squire, of whose religion a hatred of Dissenters is often a first principle; or there is some meddlesome neighbour-clergyman, or some lynx-eyed archdeacon, who is scandalised at "such irregular proceedings"; or, finally, he is blessed perchance with a diocesan like Bishop Wilberforce, who, while indulging in the most unctuous talk about his "Dissenting brethren," could proceed to warn his clergy against Dissenters as among the principal hindrances to their work, almost in the same breath in which he lamented over crowded cottages and beer-shops as in the same category. Hemmed in thus on all sides, what is the clergyman to do? Is it likely that he will have the

courage to follow the nobler bidings of his heart? We hear with pain, but with no surprise, that the amiable and excellent Dean of Canterbury is not likely to pass unchallenged for daring to participate with these not of his Church in a service which more than any other is supposed to symbolise the fellowship of saints—the "Holy Communion." Sad as this is, it is only the natural outgrowth of a sacerdotal system.

The real question, then, calling for solution, and which must be solved before the superstition and intolerance we complain of disappears, is, *What is the nature of the Church of Christ?* Is it a community in which the mass of the members are subjected to a priesthood? or is it a confraternity of brethren pervaded by a true equality?

We, sir, can have no hesitation what answer to give. We are taught to own but one priest. But what is especially important is to show to aggrieved members of the *Established Church*, on the one hand that a human priesthood is inadmissible under the Christian dispensation, and on the other that their own book of formularies is pervaded by the sacerdotal element. At present, they resemble a patient writhing under a painful malady, and trying one remedy after another, but all the while unaware of the source of the torture. While the Prayer-book remains what it is, they need not be surprised at priestly assumption, and vainly will they look for the union which many of them are panting for with Christians of other communions.

It all comes to this—shall we have priesthood, or brotherhood? Both we cannot have.

Yours respectfully,
P.

The Surrey Hills, Nov. 1, 1873.

MR. MIALI AND THE REPRESENTATION OF BRADFORD.

(From the *Bradford Observer*.)

The following letter has been addressed by Mr. Miall, the junior member for Bradford, to Sir Titus Salt, Bart., the chairman of his election committee:—

"Welland House, Forest-hill, S.E.,
October 30, 1873.

"Sir Titus Salt, Bart.

"DEAR SIR TITUS,—It is due to you as having been chairman of my electoral committee at Bradford, that, having myself arrived at a definite conviction as to the course which I ought to pursue at the approaching general election, I should lose no time in frankly communicating it to you, and, through you, to my friends and constituents in that borough.

"When addressing a meeting in St. George's Hall in January last, I said, with perfect sincerity, but somewhat rashly perhaps, that if, in the judgment of those who had placed me in the proud position I then held as one of the members for the borough, they could fight the next great election battle most advantageously with me as their candidate, and if my health continued to be what it was then, I would cheerfully meet their wishes, and throw myself with great ardour into the prospective contest.

"With a sense of disappointment, which I find it impossible adequately to express, I have been compelled since then, by frequently-recurring periods of physical weakness, to recognise the fact that my nervous energies have been so far impaired by a long life of exhausting labour, as to unfit me altogether for taking my proper part in an electoral contest of such magnitude. I have too sufficient reason for anticipating either that I should break down during its progress, or that, at its close, I should find myself utterly disabled from rendering the cause I have most deeply at heart any further service. I deem it my duty, therefore, to those to whom I am bound by the tenderest ties, as well as to my constituents, and to the public objects which I have striven to advance, to announce to you, though with sorest reluctance, that it is not my intention to become a candidate for the borough of Bradford at the next general election.

"I have no reason for suspecting that I have lost any portion of the esteem and confidence with which my supporters at Bradford have so kindly honoured me. But I am satisfied that the exertion, the fatigue, and the excitement inseparable from an electoral contest in so populous and important a constituency as that of Bradford, would inevitably conduce to results to my health which I do not feel justified in braving.

"I shall endeavour to discharge, with cheerful devotion, the duties devolving upon me as member for the borough until the dissolution of the present Parliament. At the proper time, of course, I shall take formal leave of my constituents in an address to that effect. But I deemed it would be only common fairness to my friends in Bradford to give them ample time to look round them and arrange for a candidate in my room. I have uniformly received from them such thoughtful consideration, forbearance, and indulgence, that I should show myself singularly wanting in gratitude if I did not, in the time and manner of making known to them my intention, make their convenience my first care.

"I am, dear Sir Titus,
Yours very faithfully,
"EDWARD MIALI."

The above letter was laid before an informal meeting of the more prominent Liberals of the borough, held in the Liberal Club on Monday night.

The meeting was private, but we understand that great reluctance was expressed to accept Mr. Miall's decision as final. The full consideration of the matter was deferred until a properly-constituted representative meeting of the party could be got together.

Our contemporary, in the course of a leading article on the subject, says:—"The announcement will be heard with concern throughout the country by the Liberal party, who will most likely be unwilling to forego services so distinguished as those of our junior member in the House of Commons, with whatever constituency those services may hereafter be associated. And it will, of course, cause a still livelier feeling of sorrow among the vast number of loyal friends in this borough who have placed Mr. Miall in the position he occupies. We believe, and upon no insufficient grounds, that they will be very loth to receive his decision to withdraw from that position. They have learnt to love him as few representatives make themselves beloved. They are, moreover, proud of the man for whom they have worked so hard, made so many sacrifices, and suffered so many temporary defeats. They regard his position not only as the well-tested expression of the Liberal sentiment of Bradford, but also as the sign of the triumphant vindication of purity of election among them. They will regret his letter, because it proposes to sever a connection which they had always hoped and intended to confirm, and their regret will be increased by the explanation that it is his enfeebled health, and that alone, which induces him thus to decline the excitement, turmoil, and anxiety of another contest. So strongly will their feelings be expressed when his proposal comes to be discussed among that close phalanx of his admirers whose pride it is to have carried him triumphantly past all obstacles to the head of the poll, that we greatly mistake if the intensity of their devotion to him will not lead to some effort to induce him to withdraw his proposal. It is not for us to predict what result would be likely to attend such an effort. It is impossible to judge what might be Mr. Miall's feelings twelve months hence, if his health should be in a measure restored, and if he were assured that the unchanged attachment of his friends would induce them to fight his battle with little demand on his physical energies. If, however, Mr. Miall should adhere to his present resolve to withdraw for a time from Parliamentary duties, Bradford will bid good-bye to him with many a pang; for whilst his friends have shown, in various ways, a touching faithfulness to him, he has assisted to raise us in the rank of constituencies. The general respect will follow him; and should he be permitted to enjoy an interval of well-earned and dearly- prized repose, we trust his powers of body and mind will be refreshed and re-animated. Then he may be expected to resume his life-work with more than his wonted vigour, and with the joy of beholding it so rapidly tending to a conclusion of complete success."

A meeting of "representative working men" at Bradford has resolved to bring forward a labour candidate for that borough at the next election.

EXETER.—Mr. Joshua Dixon, of Winslade Park, near Exeter, brother of Mr. Dixon, of Birmingham, will be the Liberal candidate for Exeter in the event of the Attorney-General accepting the lord chief justiceship of Common Pleas, and it is generally believed in Exeter that he will be opposed by Mr. Arthur Mills, who was defeated at the general election in 1868, when he stood, in conjunction with Sir John Karslake, in the Conservative interest. Both parties are preparing for the contest.

TAUNTON.—The Conservatives of Taunton have decided to lodge a petition against the return of Mr. Henry James, and Mr. Marshall, J.P., who was chairman of Sir Alfred Slade's committee, started at once for London with the guarantee of 1,000l. The petitioners allege corrupt practices generally, but do not claim the seat. The Liberals say they have abundant rebutting testimony.

THE LONDON SCHOOL BOARD ELECTIONS.

As already announced the elections for the new London School Board take place on the 27th inst., and the latest day for the nomination of candidates is the 21st.

There has been quite an irruption of Church candidates for the metropolitan districts during the last ten days. As already stated, four have come forward for Marylebone, two of them clergymen. In Lambeth the Church party have selected the Rev. E. Daniel, Principal of the Training College, Battersea; Mr. W. F. Morgan, of East Dulwich; and Mr. T. E. Hellier, late headmaster of the Lambeth Parochial Schools. In Finsbury the Church party as one of their candidates select the Rev. Robert Maguire, the well-known vicar of Clerkenwell, and Mr. Lovell as another. The Rev. Canon Gregory is, it is understood, about to force a contest in the City, the four members having arranged to stand together. Then the Rev. Joseph Bardsley has come forward to disturb the arrangement by which the four present members would have been returned unopposed. In Greenwich also the Church party do not appear to be quite satisfied

with Mr. Macgregor, and have put forward a clergyman as an additional candidate. The number of new Church candidates for the board is, as far as can be ascertained, about twenty. The new clerical candidates (members of the Established Church) are as follows—

Rev. Canon Gregory (City).
Rev. Dr. Irons (Marylebone).
Rev. Mr. Cadman
Rev. R. Maguire (Finsbury).
Rev. Mr. Pilkington (Hackney).
Rev. E. Daniel (Lambeth).
Rev. Marshall Martin (Southwark).
Hon. and Rev. Augustus Legge (Greenwich).
Rev. Joseph Bardsley (Tower Hamlets).
Rev. C. D. Reade (Chelsea).

Amongst the clergymen seeking re-election are the Rev. Canon Barry, the Rev. Canon Cromwell, Principal of St. Mark's College, Chelsea.

HACKNEY.

For this division the Rev. Mr. Stephenson (Wesleyan), who has had much to do with industrial schools, comes forward with the strong recommendation of Mr. T. B. Smithies, who retires. The friends of the Rev. J. Allanson Picton, M.A., who has from the first been one of the most hard-working members of the board, have held one or two enthusiastic public meetings. It remains to be seen whether the superior resources of the clerical candidate will suffice to command sufficient votes to displace Mr. Picton. A second Church candidate is Mr. Richard Forster. Mr. Crossman, the only Church member for Hackney on the board, has, contrary to expectation, offered himself for re-election at the last moment.

LAMBETH.

There are four vacancies. The Church candidates are the Rev. E. Daniel, of the Battersea Training College; Mr. Hellier, and Mr. Morgan. At a united meeting of the Nonconformist and working men's committees, held on Saturday night, it was resolved to support Mr. Stiff, the sitting member, who seeks re-election, and to bring forward, in conjunction with him, Mr. Wallace and the Rev. J. G. Rogers, of Clapham; the latter having consented to stand at the special request of the working men's committee.

MARYLEBONE.

The Rev. Dr. Angus and Mr. James Watson seek re-election. These gentlemen represent the principle of unsectarian religious instruction in board schools. Besides the four Church candidates, there are two ladies, Miss Chessar and Mrs. Herbert Corvell. Several working men candidates are announced. Among them is Mr. Maltman Barry, of Park-street, Camden-town. Mr. Barry, who is a bootmaker by trade, is also a frequent contributor on political subjects to the London daily press. He is a Scotchman, and although a member of the Established Church of that country, his platform is almost identical with that of the Birmingham Education League.

WESTMINSTER.

The Nonconformists and the working men's committee will each bring forward a candidate, but up to Saturday the names had not been publicly announced, although it is understood that Mr. George Potter will be the candidate nominated by the working men. There are two vacancies, for which the Church party have nominated Lord Napier and Ettrick and Mr. Taverner Miller.

GREENWICH.

The Rev. Benjamin Waugh, who has been a very laborious member of the board, seeks re-election, and is supported by the Nonconformists of the division. There has been some dissatisfaction with Mr. John Macgregor on the part of zealous Churchmen who have charged him with not having duly considered the claims of their denominational schools. But he has given explanations to a deputation which have been accepted as satisfactory. The Hon. and Rev. Augustus Legge is the candidate of the Church party, but his friends will not coalesce with Mr. Macgregor, but take an independent course.

FINSBURY.

A meeting of the electors of the borough of Finsbury was held at Myddelton Hall on Monday evening, in order to promote the return of Mr. Lucraft to the London School Board. Mr. Samuel Morley, M.P., presided, and said that he had attended at some personal inconvenience to assist the return of Mr. Lucraft, as it would be a matter of regret to him if the working classes were not directly represented on the London School Board. He desired to see fewer ecclesiastics of all kinds on school boards. He congratulated the electors on the progress the London School Board had made during the past twelve months, stating that the number of children attending voluntary schools had increased as well as those in board schools. He hoped the time would come when not a child in London should remain uneducated. He liked to see class representatives everywhere, and would be glad to see honest working men in the House of Commons as well as on school boards. He trusted, therefore, that the electors of Finsbury would return one of their own class to represent them. (Cheers.) Mr. Lucraft afterwards addressed the meeting, and expounded his opinions in an able speech, which was well received. He dwelt minutely on the progress of the London School Board, and explained the amount of work which had been done during the past twelve months. Several resolutions in accordance with the object of

the meeting were carried, and a vote of confidence in Mr. Lucraft and thanks to the chairman concluded the meeting.

A general meeting of the supporters of Mr. Chatfield Clarke has been held during the week, and vigorous efforts are being made to secure his re-election to the school board, of which he has been a most valuable member.

TOWER HAMLETS.

There was a crowded meeting at the Beaumont Institution, Mile-end, on Monday evening, of the ratepayers of the Tower Hamlets, to hear addresses from the members of the school board, Messrs. Buxton, Currie, Pearce, Langdale, and Scrutton. Owing to the fact that the Rev. Joseph Bardsley, rector of Stepney, and rural dean, has declared himself as a rival candidate, party feeling runs very high. The Rev. J. Cohen, rector of Whitechapel, presided, and he was supported by a number of gentlemen, both lay and clerical. The chairman, in a brief introductory address, expressed an opinion that no good reason had been shown for the desire that was exhibited to cashier Mr. Buxton and Mr. Currie, and said he looked upon it as a serious evil that the Hamlets should be plunged into the throes of a contested election. Mr. Scrutton, who was received with great cheering, was then called upon to address the meeting. In the course of a speech of some length he said that there had not been a single point of difference between the five members since they had been elected. He reviewed the work of the board, and in reference to the proceedings in the Tower Hamlets, they found themselves in this position, that there were 20,000 children to be provided for, supposing all the efficient existing schools were full. Considering that the Hamlets were three miles long, and a mile across, he asked them how it was possible to lay down twenty schools holding 1,000 children each, without interfering with existing schools. With reference to the charge that the schools they had erected were of a palatial character, he contended it was more economical to build a few large structures than a number of small ones. They had taken 2,100 ragged cases out of the street, every one of which had been investigated, and 999 had been sent to industrial schools, where they were taught various trades. He considered that the action of the school board had been to stimulate the voluntary schools. Mr. Buxton complained that after the services he and his colleagues had rendered to the Church party, it was unfair for another candidate to start against them, and warmly defended Mr. Currie from the attacks that had been made upon him in that he had advocated the opening of the Bethnal-green Museum on Sunday afternoons—a question quite outside the scope of the school board; and urged, in regard to the allegation that he had not been a good Churchman, that if attachment to the Church was evidence, he was second to no man in that. After speeches from several persons on the platform, a resolution of confidence in the present members was moved by the Rev. J. Kennedy, D.D., and seconded by Major Munro, and carried with acclamation, only one hand being held up against it.

The following remarkable resolution has been passed by the Fellows of Zion College:—"That the undue multiplication of schools by the present school board is a violation of the spirit of the Education Act, has seriously imperilled the continuance of the existing voluntary denominational schools, and unnecessarily increased the burdens of the ratepayers; that it is, therefore, most desirable that candidates should be returned for the new board who will take the practical wants of the metropolis as their rule in providing fresh accommodation; and that the clergy do exert themselves to form committees in their several districts for the purpose of promoting the election of suitable candidates."

In connection with these elections, the London Nonconformist Committee have issued the following address:—

TO THE ELECTORS.

Ladies and Gentlemen,—At the election of the school board, on November 27, you will be called upon to pronounce your verdict on the conduct of the body which has now for three years been engaged in the arduous and responsible task of providing for the educational wants of this great metropolis. Mr. Bright, in his speech at Birmingham, has expressed the feeling of the best friends of education about the character of these elections when he says, "When a contest arises for a school board the real question of education seems hardly ever thought of in a squabble between Church and Chapel and Secularist, and I know not how many besides." Such a state of things is deeply to be regretted; but the responsibility of it rests on the framers of the Act, and on the party which is seeking to convert our national schools into proselytising agencies. That party, irritated by the impartial policy which the London Board has pursued, is employing all its force to secure a sectarian triumph, and thereby to arrest the progress of the great work the board has so successfully inaugurated. We are therefore in the midst of an important crisis, brought on by the action of those who desire to place the education of the country in the hands of the clergy instead of those of the people. It is for you to decide whether an attempt so utterly opposed to the spirit of the age and the well-known Liberal sentiments of the metropolis shall succeed. We do not address you in the interests of any religious party. This is not a conflict of sect with sect, but of the Anglican and Roman Catholic priesthoods with the people. We desire not a Nonconformist, but a popular triumph, by the assertion of the principle that the schools of the nation shall be absolutely under the control of the nation, and conducted

solely in the interests of the nation. Our one aim is to promote the establishment of schools which, to use Mr. Bright's words, "shall be public, national, and general, part of a great system in which the whole people shall unite for a great and worthy national object."

We still retain our conviction, that in the absolute separation of the secular and religious elements in public elementary schools is to be found the only effectual solution of that "religious difficulty" which has too long hindered the progress of popular education in this country. Our strong opinion on this point has been confirmed by the experience of the last three years, with their bitter sectarian strifes arising out of an unwillingness to adopt this simple and equitable scheme. But, while holding firmly to our own principle, and regretting that the London School Board has not seen fit to adopt it, we frankly recognise the efforts it has made to keep itself free from sectarian influences, and as far as possible, to respect the conscientious convictions of all parties. There have, however, been various attempts to disturb the tacit compromise on which the board has acted, and to give the religious teaching more prominence by appointing inspectors to examine the children as to its results, and by instituting a system of prizes for proficiency in religious knowledge. To these and all other proposals of a like character we strongly object, for it requires only slight consideration to show that they cannot be adopted without raising many delicate questions of sectarian difference, diverting the board from its immediate work, and involving it in hopeless difficulties. We would, therefore, strongly urge you to obtain from all candidates for your suffrages a promise that, at least, they will not consent to these or any other extensions of the existing system.

The manifest aim of the denominationalists is to prevent, as far as possible, the establishment of board schools altogether, and to retain the education of the people in the hands of the priesthood. This is not the place to review the means which they have employed to secure this end, the misuse of statistics, the appeals to the economical instincts of the ratepayers, and, above all, the efforts in many cases to create prejudices against schools in which the Bible is taught as godless institutions. Suffice it to say, that the clergy, having carried their appeal against the erection of certain new schools to a committee of the House of Lords, where it was sure to receive friendly consideration, and having endeavoured to prove them unnecessary and superfluous, the decision was given against them, and the course of the board vindicated. The vast numbers of neglected children in the metropolis cannot be educated except at considerable cost, and we believe that the saving effected by employing denominational schools will be only apparent and temporary, and, as proved by the results hitherto obtained in these schools, attended with serious injury to the cause of education itself. In the ultimate issue the cost will be greater, and the education inferior. Mr. Bright well said at Birmingham, "The Education Bill was supposed to be needed because the system that up to 1870 had existed was held to be insufficient." It is this system, the results of which are proved by the reports of Her Majesty's inspectors, and the returns of the Privy Council, to be lamentably inadequate to the wants of the nation, which the denominationalists seek to extend and perpetuate. It is for you, refusing to be cajoled by illusory promises of economy, to meet their efforts with a firm resistance, and to withhold your support from any candidates who will, under the powers conferred by the insidious 25th clause, employ your money to maintain denominational schools, or in any other way promote the ends of those who would convert what ought to be national into purely sectarian institutions. Happily in this struggle Nonconformists do not stand alone. Liberal members of the Church of England are, equally with us, opposed to a priestly ascendancy, which becomes all the more perilous because of the Romish tendencies of so large a portion of the Anglican clergy.

We therefore urge you (1) to withhold your support from any candidates who are in favour of denominational education in public elementary schools; and (2) to concentrate all your exertions to secure the return of at least one candidate in each division who is pledged to support the full principles of religious equality.

We are, ladies and gentlemen, faithfully yours,

JAMES HETWOOD, Chairman of the London Nonconformist Committee.

JAMES SPICER, Treasurer.

THOMAS SCRUTTON,

H. R. ELLINGTON,

T. CHATFIELD CLARKE,

F. J. HARTLEY,

JOHN SOUTHGATE,

ALBERT SPICER,

J. GUINNESS ROGERS,

JOHN EDMOND,

S. H. BOOTH,

JOSEPH SHAW, Acting Secretary.

13, Fleet-street, London, E.C.

(From the Daily News.)

The most satisfactory feature in the elections three years ago was the willingness to serve shown by persons well qualified for service. The London School Board was not only the one elective institution which covered the whole area and represented the whole population of London, but it was the one which best embodied the idea of an elective body. It was not confined, as vestries and town councils too often are, to a single class, but contained persons who well represented all classes. The board thus elected has done three years' work, the effect of which is only now just beginning to be felt. It has laid the foundations of a scheme for bringing all the stray children of our streets into the schools. In doing this work it has met with unexpected difficulties—the strangest and most singular of all being the antagonism which sprang up among the managers of some clerical schools, who could not gather in the children themselves and were jealous lest the school board should do so. There are, therefore, signs that the elections may be mixed up with sectarian squabbles; and even the impatience of local taxation—which, in view of the minute addition the London School Board makes to the rates,

is, in the most emphatic sense, an ignorant impatience—is to be dragged in to complicate the issue. The board has overcome most of these difficulties in its three years' successful work; it is now to be seen whether the ratepayers, in the election of a new board, will be influenced by them. The question is an anxious one. On the answer given to it by the vote of the 27th November the future of national education depends. If the new board is elected to carry on the work already begun, all will be well. But if new members should be elected to reverse the policy of the existing board, the hope we have that our London waifs may soon be taught and civilised would fade away into the distance of another triennial period.

The work of a school board renders something like continuity in the life of the board itself more needful than it is in any other institution. It is for this reason that we have always regretted that the system of partial annual renewal was not adopted in the Education Act. It is the customary method in local representative bodies; and in creating a new body on the principle of complete dissolution and complete re-election, Mr. Forster failed to follow the usual precedents. It is well known that the work of the London school board has been done in committees. The labour which these committees have undergone has been incessant, and the difficulties overcome have been beyond all calculation. It has become, in fact, almost a study, which has made many of the present members experts on the subject. If the board should by any possibility be reconstituted of entirely new members, they would have to learn their duties by diligent application, and might scarcely have got familiar with them when the next dissolution comes. It is therefore of the utmost importance that the change made by the election should be as little as possible. The dissolution finds the institution in its most critical period. Schemes which have had three years' thought and care bestowed on them are just coming to maturity. A large number of schools are rising in various parts of London; negotiations for other sites and buildings are in progress, and school board education is just becoming a considerable and beneficent fact. According to a memorandum just issued, the board has at this moment seventeen schools, with 10,000 scholars; by the end of November it will have thirty-six schools, accommodating 35,879 children, and will leave to its successor twenty-eight schools in course of erection twenty-two contracted for, and sites for thirteen more. The board has stubbed the waste, like Tennyson's Northern Farmer; it has ploughed the land and sown the seed, and we are now waiting for the crop. The public would be absurdly unwise to dismiss the old labourers and get new ones just at this moment. It is satisfactory to see that, notwithstanding the severe labour which has disheartened some of the members of the board, a good number of them seek re-election. In the City and the Tower Hamlets the whole existing group of representatives offer themselves in a body; and it may be hoped that in such cases they will be chosen without a contest. An opportunity for the infusion of new blood will be given in other divisions where retirements have taken place; but the constituencies will in all cases do well to re-elect those who have served them through three laborious years. In three years more the work will be so fairly started that the change will be less injurious. The one point to be urged now is to keep the board steady for three years to come to its present course; and this can be done by making as little change as possible in its personal constitution.

Foreign and Colonial.

FRANCE.

COLLAPSE OF THE MONARCHICAL INTRIGUE.

On Thursday the following letter from the Comte de Chambord to M. Chesnelong, who had interviewed him at Salzburg, was published in Paris, and excited an immense sensation. It seems that this remarkable epistle reached M. Chesnelong on Sunday week, but he sent it back, imploring that it might be modified. The Bourbon Prince not only declined, but sent a copy to the Legitimist *Union* to ensure its early publication:—

Salzburg, Oct. 27.

"Sir,—I have preserved so pleasant a recollection of your visit to Salzburg, I have conceived so great an esteem for your noble character, that I do not hesitate to address myself to you as frankly as you came to me. For many long hours you spoke with me of the destinies of our well-beloved country, and I knew that on your return you spoke in the midst of your colleagues words which will earn you my eternal gratitude. I thank you for having so well understood the anguish of my heart, and for having concealed nothing as regards the firmness of my decisions. I was not affected when public opinion, carried away by a current which I deplore, alleged that I at last consented to become the Legitimist King of a Revolution. I possessed as my security the testimony of a man of feeling; I resolved to remain silent so long as I was not compelled to make an appeal to your honesty; but as, notwithstanding your efforts, misapprehensions accumulate which tend to obscure my policy, though it is as clear as the day, I owe the whole truth to that country which, though it may misunderstand me, yet does homage to my sincerity, because it knows I have never deceived it and never will. I am asked now to sacrifice my honour. What can I reply, but that I retract nothing and curtail nothing of my previous declarations! The claims of yesterday give me the measure of what would be exacted of me on the

morrow, and I cannot consent to inaugurate a reparative and strong reign by an act of weakness. People have a fashion of contrasting the firmness of Henri V. with the ability of Henri IV. "The passionate love which I bear my subjects," he often said, "makes everything honourable for me that is possible." On that point I will concede him nothing, but I should like to know what lesson would have been taught anyone imprudent and venturesome enough to persuade him to renounce the standard of Arques and Ivry. You belong, sir, to the province where it came into existence, and you will be, with me, of opinion that he would speedily have disarmed his interlocutor by saying, with his Bearn vigour, "My friend, take my white flag, it will always lead you to the path of honour and victory." I have been accused of not holding the valour of our soldiers sufficiently high in esteem, and this at a moment when I do but aspire to confide to them all that I hold most dear. Is it, then, forgotten that honour is the common patrimony of the House of Bourbon and the French Army, and that on that point a misunderstanding is impossible between them? No. I do not ignore any of my country's glories; and God alone, in the depth of my exile, has seen the tears of gratitude I have shed each time that the children of France, whether in good or evil fortune, have shown themselves worthy of her. But we have a great work to accomplish together. I am ready, quite ready, to undertake it when so desired—to-morrow, this evening, this moment. This is why I wish to remain entirely as I am. Enfeebled to-day, I should be powerless to-morrow. This issue at stake is none other than that of reconstructing society, deeply disturbed, upon its natural bases; of energetically ensuring the reign of law and order; of restoring prosperity at home; concluding lasting alliances abroad, and especially of not fearing to employ force in the service of order and justice. They speak of conditions! Were any required of me by that young prince whose honest embrace I experienced with so much happiness, and who, listening only to the dictates of his patriotism, came spontaneously to me, bringing me, in the name of all his family, assurances of peace, devotedness, and reconciliation? They wish for guarantees! Were any asked of that Bayard of modern times, on that memorable night when they imposed upon his modesty the glorious mission of tranquillising his country by one of those words of an honest man which reassure the good and make the wicked tremble! I, it is true, have not borne, as he did, the sword of France on twenty battle-fields; but for forty-three years I have preserved intact the sacred deposit of our traditions and our liberties. I have, therefore, a right to reckon upon equal confidence, and I ought to inspire the same sense of security. My personality is nothing; my principle is everything. France will see the end of her trials when she is willing to understand this. I am a necessary pilot—the only one capable of guiding the ship to port, because I have for that a mission of authority. You, sir, are able to do much to remove misunderstandings and prevent weaknesses in the hour of struggle. Your consoling words on leaving Salzburg are ever present to my mind. France cannot perish, for Christ still loves His Franks; and when God has resolved to save a people, he takes care that the sceptre of Justice is only put into hands strong enough to hold it.

HENRI.

On the publication of this letter the Monarchists found it absolutely necessary to abandon their plans for a restoration, and the Right and Right Centre have agreed to a scheme for prolonging the powers of President MacMahon for a term of years. It is expected that the Left Centre will, on certain conditions, acquiesce in this arrangement. The Left will demand explanations of the recent monarchical intrigue.

FOREIGN MISCELLANY.

Two of the nephews of the Ameer of Cabul have enlisted in the British army at Lahore.

Count Moltke completed his seventy-fourth birthday on the 26th inst.

It is officially stated that Father Beckx, the General of the Jesuits, will remain in Rome, and reside at the Belgian College.

It is said that there were 1,600 applicants for a score of vacancies for letter-carriers in Boston, United States, recently. That does not look like a scarcity of labour.

A DEAF AND DUMB MARRIAGE.—The American papers state that Miss Bunker, a daughter of Eng, one of the Siamese twins, has been married to Mr. Haynes, a deaf mute. The bride is also deaf and dumb, and the ceremony was interpreted by means of the manual alphabet.

DR. LIVINGSTONE.—A resident at Borna, Western Africa, thus writes to a mercantile house, under date August 12:—"I am proceeding, to-day or to-morrow, to Munuco, Upper Congo. In a few days we expect there the Livingstone Expedition, who cannot proceed from St. Salvador. Livingstone himself is a prisoner in a town twenty days from here, but is entirely without means to pay his ransom. Assistance has, however, been sent to him, and he may be here in a month or so."

THE PRUSSIAN ELECTIONS.—The fourth electoral district of Berlin has proposed Bishop Reinkens as a candidate at the coming election. There is every prospect of his being returned. Bishop Reinkens is at present staying at Breslau. A meeting of electors of all political parties except the Ultramontane in the first district of Berlin has unanimously resolved to elect the Cultus Minister, Dr. Falck, apart from all party consideration, as an indication of the desire common to all, to support him in his conflict with the Romish hierarchy. Dr. Falck has accepted the candidature.

SCHLESWIG AND DENMARK.—Once more the negotiations for the cession of a portion of Northern Schleswig have been resumed, and this time with better success. It appears that the Danish Government are at last disposed to content themselves

with the territory repeatedly offered them by the German Chancellor. The districts in question are chiefly inhabited by Danes, but do not reach so far south as to imperil the military safety of Alsen, the only defensible position in the duchy, or to include any large number of Germans in the cession. Denmark's aspiring to Alsen and the mixed districts, where the upper classes are almost exclusively German, has till now stood in the way of a settlement.—*Letter in the Times.*

THE POPE ON THE RELIGIOUS ORDERS.—The Pope has passed a censure on the religious orders. Addressing some members who visited him on Sunday, he said that the suppression of religious corporations was a visitation of Providence upon those bodies for failing to observe their fundamental rules of discipline, and for allowing corrupt manners to creep in among them. If in happier times they might be allowed to reassemble, rigorous reform would be necessary. Speaking to members of his household respecting the Count de Chambord's last letter, the Pope said Providence acted mysteriously, and its decrees must be received with resignation. The Cabinet has decided to refer to the Council of State the protest of the Jesuits against expulsion from the head establishment of their order in Rome.

THE SLAVE TRADE AND SLAVERY IN EGYPT.

On Friday afternoon a deputation from the British and Foreign Anti-Slavery Society waited upon Lord Granville, at the Foreign Office, to present a memorial to his lordship on this subject. The following gentlemen were present:—The Right Hon. Russell Gurney, M.P., the Hon. Arthur Kinnaird, M.P., Mr. Charles Gilpin, M.P., Sir Bartle Frere, K.C.B., Mr. Edmund Sturge, Mr. Robert Alsop, the Rev. Horace Waller (vicar of Leytonstone), the Rev. J. O. Whitehouse, Dr. E. B. Underhill, Mr. Samuel Gurney, Mr. F. W. Chesson, and Mr. James Long. The deputation was introduced by Mr. Charles Gilpin, M.P., who impressed upon his lordship the importance of preventing the extension of slavery and the slave-trade into the regions of the Upper Nile. Mr. Russell Gurney, as chairman of the late Parliamentary Committee on the East African Slave-trade, supported this view. Mr. Edmund Sturge, one of the hon. secretaries to the society, read the memorial, which invited his lordship's attention to the action taken by the Congress of Vienna in 1815, and of Verona in 1822, against the slave-trade, and urged that the obligation and the duty thus made the subject of international treaties were founded on considerations which still existed in undiminished force. The mutual dependence of the slave-trade and slavery in Egypt was pointed out, and it was contended that the Governments of Europe are entitled, on the highest ground of humanity, to insist upon the abolition of the slave-trade in Eastern Africa, and that they are equally justified in taking this step in the interest of legitimate commerce. The memorial therefore urged that the recognition of the Khedive's authority in the further regions of the Nile should be made conditional on the extinction of the slave-trade and slavery within his dominions. Sir Bartle Frere testified to the strong personal interest in the abolition of slavery which the Khedive manifested in conversations he had with him when on his way to Zanzibar, and expressed his conviction that his highness was perfectly sincere in his desire that his country should follow in the steps of enlightened nations on this subject; but his good intentions were to a great extent frustrated by the difficulty of securing cordial co-operation on the part of his officers, and also because, as the head of an autocratic Government, it was not easy for him to obtain timely information of the infraction of his orders. In confirmation of Sir Bartle Frere's view of the sincerity of the Khedive in professing a policy of abolition, Mr. Edmund Sturge read an extract from a letter he had just received from his colleague, Mr. Joseph Cooper, who assisted at a deputation to the Khedive when he visited Paris in 1867:—"As to the Koran or the religious difficulty, the Khedive and his Minister, Nubar Pasha, laid no stress upon it when we had interview with him in Paris. They both of them condemned slavery in strong terms, and united in the statement that it must disappear from Egypt." Lord Granville would thus see that the abolition of slavery in Egypt had been a subject of contemplation on the part of the Khedive for many years, though surrounded by difficulties—difficulties which needed the united moral influence of the Western Powers to enable him to surmount. Mr. Sturge reminded his lordship of the exertions of the Duke of Wellington in obtaining at the Congress of Verona, an emphatic declaration against the slave-trade, and he trusted that Her Majesty's Government would avail themselves of the present favourable moment to obtain and to give effect to the collective sense of the European Powers in regard to the slave-trade and slavery in the East. Mr. Kinnaird assured his lordship that a very strong feeling existed on this question. The Rev. Horace Waller urged the extreme importance of consular supervision in the Mozambique Channel, as the Portuguese were at this moment carrying on an active slave-trade with Madagascar. On behalf of his colleagues and himself he paid a warm tribute to his lordship's earnest efforts to make the influence of England felt in favour of the abolition of the slave-trade. Lord Granville, in reply, remarked that his hands were greatly strengthened by such influential deputations as the one then before him, and confirmed what had been said regarding the Khedive's personal feeling

in the matter. In expressing his sympathy with the objects of the deputation generally, he observed that the attention of the Government had been directed, not only to the question as relating to Egypt, but also to the traffic existing in Tripoli, Tunis, and Abyssinia. The deputation, having thanked his lordship for his courteous and patient attention to their statements, then withdrew.

Epitome of News.

On Saturday the Queen drove to Bush Farm, and congratulated Mr. and Mrs. W. Brown on the birthday of Albert Brown, their eldest son.

The Queen attended the parish church of Crathie on Sunday, and took part in the celebration of the half-yearly communion. The Rev. Dr. Taylor was assisted by the Rev. Henry Cowan, of Aberdeen.

Her Majesty will, according to most recent arrangements, leave Scotland on Friday, the 25th instant, remain at Windsor until about the 15th of December, and then proceed to Osborne to spend Christmas.

On Friday evening Her Majesty and Princess Beatrice witnessed the torchlight procession for the celebration of "All Hallow E'en," ending with a bonfire in the front of the castle.

The Right Hon. W. E. Forster arrived at Balmoral on Thursday, and had the honour of dining with Her Majesty.

The Prince of Wales has gone to Elvedon on a visit to His Highness the Maharajah Duleep Singh, and the Princess of Wales, accompanied by her children, has left for Sandringham for the winter season. It is the Prince of Wales's intention to give a county ball at Sandringham towards the end of November.

It is stated that the Crown Prince and Princess of Prussia, the Prince and Princess of Wales, the Duke of Cambridge, the Archbishop of Canterbury and Mrs. Tait, will arrive early next January at St. Petersburg, to be present at the marriage of the Duke of Edinburgh with the Grand Duchess Marie. The marriage ceremony, according to the rite of the Church of England, will be performed by the archbishop in one of the State rooms of the Winter Palace, immediately after that solemnised according to the Greek Church in one of the chapels of the Imperial Palace. Soon after the ceremony the duke and his bride will go to Tsarskoe Selo, where they will stay for a week previous to their departure for England.

Mr. and Mrs. Gladstone are expected to arrive in town on Saturday, from Hawarden Castle.

Mr. and Mrs. Bright are staying at Pwll-y-chrocon Hotel, near Llandudno. The right hon. gentleman's recent speech at Birmingham does not, it is stated, seem to have injured his health or spirits. He has ordered supplies of coal to be distributed amongst the poor families in the neighbourhood.

A peerage has been conferred upon the Right Hon. the Lord Justice Clerk of Scotland, Mr. James Moncrieff. It is stated that his title will be Baron Kilduff of Kilduff.

Lord Chief Justice Bovill died on Saturday at Combe, near Kingston-on-Thames. He was born in the year 1814, was called to the bar at the Middle Temple in 1841, and obtained a silk gown in 1855. At the general election of 1857 he was returned in the Conservative interest as M.P. for Guildford. In 1865 he was appointed Solicitor-General, and in the following year he was appointed Lord Chief Justice of the Court of Common Pleas, succeeding to the seat up to that time occupied by Sir William Erie, who has now lived to witness the death of his successor.

The seat upon the Equity Bench, rendered vacant by the death of Sir John Wickens, will be filled by the appointment of Mr. Charles Hall.

Lord Selborne, on taking his seat in the Court of Chancery on Monday, spoke of the great loss which the country had sustained by the deaths of Vice-Chancellor Wickens and Lord Chief Justice Bovill. In the Court of Common Pleas also Mr. Justice Keating and the Solicitor-General, in the absence of the Attorney-General, spoke in feeling and highly complimentary terms of the late Lord Chief Justice of that court.

The following Ministers have accepted invitations to be present at the Lord Mayor's banquet on the 10th inst.:—Mr. Gladstone, Lord Selborne, Mr. Lowe, Lord Aberdare, Earl Granville, the Earl of Kimberley, Mr. Cardwell, Duke of Argyll, Mr. Goschen, Mr. Fortescue, the Marquis of Hartington, Mr. Forster, and Mr. Stansfeld.

The funeral of Sir Henry Holland took place on Saturday at Willesden churchyard. The ceremony was simple and plain, and the attendance was almost confined to the deceased baronet's immediate relatives.

Rajah Brooke of Sarawak, who, with his wife, is now on his way to England, has been detained at Cairo, in consequence of the death of their three children while on board the Peninsular and Oriental steamer Hydaspes, within seven days.

The governing body of Rugby School met last week, but separated without coming to any decision on the relations between Dr. Hayman and his assistant masters. They will meet again, it is believed, in the course of this month.

A "monster demonstration" is to be held in London this month to agitate for the enfranchisement of agricultural labourers. A conference will also be held—over which, it is said, Mr. Mundella, M.P., will preside.

Sir E. Landseer is said to have died worth 200,000*l*.

The death is announced of Mr. James Heald, who for some years sat in Parliament as a Conservative member for Stockport. He was a member of the Wesleyan Methodist body, and a liberal contributor to the funds of the various Wesleyan institutions. Mr. Heald, who was unmarried, died in his seventy-seventh year.

The returns of pauperism, for the past quarter, when compared with those of the corresponding period of 1872, show a slight increase in the average number of indoor paupers, and a considerable diminution in the average number of outdoor paupers, relieved on the last day of each week.

The gates of the county gaol of Anglesey and Beaumaris were thrown open on Wednesday, and a white flag hoisted, there being not a prisoner on the premises.

At a meeting of the Islington guardians a letter was read from a Roman Catholic priest who wished to introduce some sisters of mercy into the workhouse. The offer was declined.

On Monday last a man named Edward Butler, who had attained to the good old age of 104 years, was buried in the "country churchyard" of St. John's Well, in the county Kilkenny. A well-authenticated entry of his birth shows that he was born in the early spring of 1769.

Some renewal of excitement, in regard to the Thames mystery, was caused at Clapham by the declaration of a Mrs. Carter that the description of marks on the mutilated remains coincides with peculiarities that distinguished her daughter, who was missing. The matter has been carefully investigated.

According to the *Irish Times*, a Roman Catholic university for London is in contemplation.

At the last entrances in Trinity College, Dublin, a greater number (says our correspondent) than usual of Roman Catholics matriculated, and this fact is taken as indicating that the change recently made in the constitution of the college will bring a large section of Roman Catholics into sympathy with the institution.

The Church of Holy Trinity, Nottingham, was partially destroyed by fire on Sunday. The fire was caused by the overheating of the flues. It was discovered by the vicar, who suddenly dismissed his congregation by saying the atmosphere was too hot, and he hoped they would retire. The rev. gentleman's coolness prevented a panic.

Edward Engledew and Harry Tucker, two boys in the employ of a pawnbroker in Fore-street, were charged on remand at Guildhall on Saturday with stealing about 10*l*. in money, and watches, chains, and other goods to the value of about 100*l*. The prisoners were respectably connected, but had been corrupted by reading such works as the "Headless Pirate," "Lightning Dick," the "Young Detective," &c. The magistrate sentenced each of them to two months' hard labour.

A shocking murder took place in Liverpool on Saturday night. A man named Corrigan quarrelled with his mother because his supper was not ready, and, after seriously ill-using her, threw her downstairs and then jumped upon her. She died shortly afterwards. Corrigan is in custody.

In accordance with ancient usage, the Lord Mayor elect (Mr. Alderman Lusk, M.P.) was on Monday presented to the Lord Chancellor, who formally conveyed Her Majesty's approval of the choice of a chief magistrate which had been made by the citizens of London for the year ensuing.

In addition to the advance in the carriage rate for coal going to the metropolis by the Great Northern and Midland Railways, the directors of the latter have just intimated to colliery owners and merchants that the London and South-Western Railway Company have informed them that from the 1st inst. on advance of from 2*d*. to 6*d*. per ton "will be made in the tolls payable to that company on coal to their stations." A corresponding advance will be made by the Midland.

ROYAL ALBERT HALL CHORAL SOCIETY.

This society commenced its third season last Thursday evening, with a revival of Handel's *Theodora*, which, with the exception of two or three occasions of minor importance, had not been heard in this country since the time of the composer, though it contains some of his finest writing, as attested by no less a critic than Mendelssohn. The air, "Angels ever bright and fair," admirably sung on this occasion by Madame Otto Alvsleben, has, however, always been a universal favourite; and the chorus, "He saw the lovely youth," which was pronounced by Handel himself superior to the "Hallelujah" in the *Messiah*, was somewhat popularised by being introduced at the Handel Festival of 1868. The plot of the oratorio is founded on an incident in the persecution of the Christians under Diocletian, and affords ample opportunity, of which the great master does not fail to avail himself, for the display of his unrivalled power of varied expression; but, with the exception of the two already mentioned, the various pieces of which it consists are hardly sufficiently known to give any interest to an enumeration of their titles. Suffice it therefore to say that the different recitatives, songs, and duets were finely sung by Madame Otto Alvsleben, Miss Dones, Miss Julia Elton, Mr. W. H. Cummings, and Mr. Thurley Beale, and that some of these would have been repeated but for the wise determination of the conductor, considering the

length of the performance, to ignore all encores. The choruses were given with admirable precision and effect; the overture was capitally played by the band, which, if rather small for the building, was thoroughly efficient; and Dr. Stainer materially contributed to the success of the performance by his judicious playing of the organ part, written by Dr. Ferdinand Hiller, who had also supplied additional orchestral accompaniments. Mr. Baraghy conducted with his usual ability and vigour.

Bach's *Passion* (St. Matthew) is announced for Thursday, the 14th inst., and we are promised, during the season, several interesting novelties, including Bach's *Christmas Oratorio*, Gounod's *Gallia*, Hiller's *Song of Victory*, and Macfarren's *Outward Bound*, in addition to some better known works.

HOME FOR LITTLE BOYS.

The managers of this excellent institution have certainly learnt how to make their public gatherings attractive as well as beneficial. This they have shown on many occasions, but never more so than on Monday evening last, when Exeter Hall was well filled by an appreciative and sympathetic audience. The programme was certainly attractive, as besides having secured as chairman Mr. John Macgregor, of Rob Roy canoe celebrity, and Canon Miller, of Greenwich, and the Rev. J. Fleming, of Camberwell, as speakers, there were the additional attractions of Mr. Proudman's men's choir, and a series of dissolving views, besides the boys' own band, which under the leadership of Mr. E. F. Hart, performed very creditably at the commencement of the proceedings. The dissolving views commencing with a representation of one of the homeless ragged boys of London sleeping on a doorstep in the pitiless rain, showed the various incidents in connection with the foundation of the institution at Tottenham old workhouse, and its progress to the establishment at Farningham. Views of the exterior and interior of the cottage homes, the workshops, where the boys carry on carpentering, tailoring, shoemaking, baking, washing, &c., were given and the whole explained by Mr. A. O. Charles, the secretary, in an interesting address, in which he stated that from the 13 boys whom they originally had at Tottenham, the institution had grown until it now provided for 300. There were ten cottages, each containing 30 boys, presided over by a father and mother, so as to make their life as much like home as possible. They were fed, clothed, and educated, and taught some useful trade, and thus provided with the means of earning their future livelihood instead of becoming paupers or criminals.

The Chairman then made a brief speech, urging the claims of the institution, on the ground that it was a necessary work, and that there was no luxury like the luxury of doing good.

Canon Miller followed, and commended the institution as it cared for boys who were not received by many other institutions—the children of criminals and those who had received parish relief, and who stood most in need of such a home. By means of that institution they were rescued from vice and misery, and became the material out of which much good was brought to themselves and others. A collection was then made, which was afterwards stated to amount to 90*l*. 6*s*. 7*d*., including two donations of 20*l*., one of 10*l*., and one of 5*l*. Mr. Proudman's choir sang several pieces in an excellent manner, and was much applauded.

The Rev. J. Fleming then delivered a feeling address, and from his personal visits bore testimony to the great value of the Home at Farningham.

A vote of thanks to the chairman, speakers, and choir, was moved by Mr. W. H. Willans, seconded by Mr. W. T. Paton, and carried unanimously, and the gathering closed with the singing of the doxology, and the benediction pronounced by the Rev. R. J. Simpson, rector of St. Clement's Danes.

THE LONDON SCHOOL BOARD.—At the meeting of the board last Wednesday, Mr. Charles Reed, M.P., brought up the report of the Works Committee, which stated that steps had been taken to secure ninety-nine sites, which, when schools were erected upon all of them, would provide accommodation for 86,870 children. The adjourned debate upon the subject of industrial schools was resumed, and ultimately an amendment moved by Mr. Macgregor was adopted by 20 to 6, to the effect that industrial school accommodation should be immediately provided for one hundred boys. A motion that a deputation should wait upon Sir Francis Sandford, relative to "babies' rooms," was carried by 14 to 13. The clerk laid on the table an account of the work done by the board during the last three years.

ROCHDALE SCHOOL BOARD.—Mr. John Albert Bright, the eldest son of the Right Hon. John Bright, has announced his willingness to become a candidate for the Rochdale School Board. In a letter which was read at a public meeting at the Rochdale Town-hall, on Saturday night, Mr. J. A. Bright says:—"I am opposed to the payment of rates to denominational schools, and, if elected, shall do my best to prevent any such payment in Rochdale. I am in favour of compulsory education, and of the enforced appointment in every district of a school board or educational authority, whose duty should be to see that all the children in that district receive a sufficient education."

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TO the RATEPAYERS of the BOROUGH of FINSBURY.

LADIES AND GENTLEMEN,—

The near approach of the Election of Members to serve on the School Board for London has made it necessary for me, as one of your representatives, to consider seriously whether I should seek re-election at your hands.

A very strong desire having been expressed to me that I should do so, I have determined to comply with that request.

Much work has been done during the term of office of the present Board; the result of which the Borough of Finsbury has fully shared in. Temporary Premises have been hired during the erection of New School Buildings, where such were clearly shown by statistics to be needed, several schools have been transferred to the Board, the attendance has been considerably increased in many other existing schools, and the bye-laws relating to compulsory attendance have been enforced.

In a work of such magnitude it has been necessary to proceed carefully to avoid any unnecessary expenditure of the money of the ratepayers, and I appeal with confidence to my votes at the Board as to the course I have taken in this respect.

It will be necessary in the course of the next three years to carry on the work in the Metropolis in such a manner as to profit by the experience already gained.

The principles upon which I pledged myself to act when returned to the Board I have not departed from, and in again soliciting your Votes, I am expressing the deepest conviction of my mind that it will be the greatest blessing to the community at large to place the Education of the people on a truly national basis, and not merely to perpetuate and extend a denominational system; a system which cannot, I think, now meet with the sympathies of the great mass of the people.

I am, your obedient servant,

THOMAS CHATFIELD CLARKE.

29, Highbury-hill, N., November, 1873.

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The Nonconformist.

WEDNESDAY, NOVEMBER 5, 1873.

SUMMARY.

THE French National Assembly will meet to-day after its long recess. The first business will be the constitution of the bureaux, and to-morrow the election of the President and other officials will be proceeded with; the probability being that M. Buffet will be again chosen to the chair, though not without opposition. On Friday, President MacMahon will himself read his Message, expressing, it is believed, acquiescence in the extension of his powers. A resolution agreed to by the Monarchists will be at once proposed, to this effect:—

“The powers of Marshal MacMahon in their present form are prolonged for ten years. Laws subsequently passed will determine the functions of the marshal.” Should this be carried, the Right and Right Centre will demand that dictatorial powers shall be granted to the Government against the press, electoral, municipal, and other bodies until the constitutional laws are voted. First establish a Dictatorship and then vote the laws, is their policy, which the Left Centre are expected to meet with a motion that the organisation of the Republic and the constitutional bills shall be at once proceeded with. In the debates which will ensue, M. Thiers, who will to-day take his seat as a deputy, is expected to take part, and the Bonapartist members will vote against a Dictatorship of ten years, and propose a resolution for a direct appeal to the country. It is clear that the discomfited Monarchists are as resolute as ever in attempting to retain supreme power, and that they will be sustained to the utmost by Marshal MacMahon. “A hard fight and dark days,” says the correspondent of the *Daily News*, “are before us. The majority is nothing but a faction, but that faction holds legal power, and will not let it go.”

The trial of Marshal Bazaine by court-martial at the Trianon, has given rise to many strange scenes, the most exciting of which occurred yesterday, in connection with the examination of Colonel Stoffel. There seems to be no doubt that MacMahon was induced to take the fatal march to Sedan by misleading information, or the absence of authentic news from the beleaguered garrison of Metz. Four despatches from Bazaine reached the hands of Colonel Stoffel, who alleges that he put them in his pocket and never read them, though brought away by his own well-paid agents. That officer then broke out against General Rivière's report which accused him of suppressing the despatches, and he said he shared the contempt and disgust of the whole army for the Reporter. These words he refused to retract, and Colonel Stoffel has been ordered into custody on the charge of having between September 22nd and 27th, 1870, wilfully suppressed, destroyed, or lacerated despatches addressed to Marshal MacMahon. His apparent object in taking this step was to prevent MacMahon from marching towards Paris, whither the Emperor Napoleon did not wish to proceed.

The Prussian elections are over, and though the complete result is not yet known, the state of parties is not much affected by this appeal to the country. The Ultramontanes have gained some fifteen votes at the expense of the Old Conservatives. The National Liberals are about the same in numerical strength. The general drift of opinion is shown by the election of Dr. Falck, the Minister of Public Worship, who is particularly obnoxious to the Romanists and High Protestants, by four different constituencies. The Diet will meet on Wednesday next, and there is no doubt that Prince Bismarck will command an ample and overwhelming majority to sustain him in fresh and repressive legislation against the refractory Roman Catholic bishops and clergy.

The municipal elections took place on Saturday throughout the kingdom, and were, to a great extent, decided on political grounds, but they do not furnish any decided index of the general drift of public opinion. Though party objects are a prominent feature in these appeals to borough constituencies, they are mixed up with a multitude of local and personal considerations. In the large towns, for the most part, notably in Manchester, Birmingham, Bradford, Halifax, and Nottingham, the Liberals were either victorious or suffered no substantial loss; in some of the smaller boroughs their opponents triumphed. But on the whole there is no evidence in these returns of a general “Conservative reaction.” Public opinion will be further tested before the present month is over by the school-board elections, though those contests will turn rather on ecclesiastical than political issues.

The sudden death of Chief Justice Bovill, of the Court of Common Pleas, places a high legal appointment at the disposal of the Government. According to custom, the Attorney-General would succeed to the vacant judgeship, but it is not certain that Sir John Coleridge will accept the distinction. Should he do so, Mr. James will become the first officer of the Crown, and Mr. Vernon Harcourt is expected to have the refusal of the post of Solicitor-General. By this arrangement electoral vacancies would be created at Exeter and Oxford, and it is perhaps the precarious hold of the Liberal party on the representation of Exeter that is the reason of Sir J. Coleridge's hesitation.

On Monday next Her Majesty's Ministers will appear in great force at the inaugural

banquet of Lord Mayor Lusk in the Guildhall, though there is no reason to expect that the Prime Minister will take that occasion to give an exposition of the policy of his reconstructed Government. Indeed, the measures of Her Majesty's Ministers have to be matured at future Cabinet councils. Many notable speeches have, however, been delivered during the past week, and they have to a large extent turned on the education question. The Attorney-General has spoken with much emphasis in favour of religious education, and the Earl of Ripon, who has retired from the Ministry, has, by way of reply to Mr. Bright, revealed that in the Education Department he was far more conservative in carrying out the Act than was agreeable to his colleague, Mr. Forster. It is evident that the views of Mr. Bright on this question will not meet with much support from many of his brother Ministers. Mr. Baxter, now emancipated from official discipline, has been making a very Liberal speech to his constituents at Arbroath, in which he foretold that Nonconformists, if they would exercise a little patience, might before long find their wishes realised in the working of the Education Act. The right hon. gentleman could not have known at the time of the action of the National Society, which in London has brought no less than ten clergymen into the field as candidates. Mr. Baxter, however, is of opinion that a bill for the disestablishment of the English and Scotch Churches will have to be submitted to Parliament as soon as public opinion is ripe for the change.

THE MONARCHICAL COLLAPSE.

AFFAIRS have taken another and a very unexpected turn in France. When we wrote last week opinion was divided on a question of numbers. Votes were being counted up with great eagerness, both by the partisans of a Legitimist restoration and by those who desired to see a definite establishment of the Conservative Republic. The majority expected in either case was small, and oscillated daily from the one side to the other. The National Assembly, which is probably in session at this hour, has met under circumstances which may be fairly described as unprecedented. The Monarchists find themselves without a monarch. Henry V., whatever he may be by so-called Divine right, has thrown away all chance of becoming the Hereditary National Constitutional Sovereign of France. He has written a letter from Salzburg, in which he conveys to the French people, not through the medium of his own friends, but through the columns of a newspaper, a complete correction of those misapprehensions respecting himself which have prevailed ever since the return of M. Chesnelong and his colleague from those conferences with the hypothetical King, their report of which had filled the Monarchists with confident expectation, and had led them to regard the restoration in the light of a *fait accompli*. The Comte de Chambord resolutely flaunts the white flag in the face of his country and her army. He repudiates Constitutional guarantees as quite unnecessary. His mission is to reconstruct society in France upon its “natural bases,” and to back his authority in the discharge of it by the use of all the force, and especially the physical force, which may be at his command. He will have no compact, and therefore no haggling over its terms. He will take the throne as his right, when offered to him in that sense by the nation. On no lower consideration will he allow his pretensions to be urged. Such, in effect, is the purport of his letter. Of course, the publication of it fell upon the schemes and intrigues of the Fusionists as the explosion of a bombshell in a china shop. There is an end, for the present, to all thoughts of Monarchy, and the Comte de Chambord goes back to Frohsdorf with abundant reason for the reflection, pleasant or otherwise, that he has rendered Monarchy in France utterly impracticable for many a long year.

The most natural question which arose out of this sudden collapse was, “What is to be done?” and some of the steps taken to meet the difficulty, indicate the extent to which the partisans of the Restoration were lost in bewilderment. Some would have substituted the Comte de Paris for the Comte de Chambord, but as the latter had taken care not to abdicate his rights, so the former refused, after having formally acknowledged them, to assert any claim inconsistent with that acknowledgment. Some proposed to proclaim the Prince de Joinville lieutenant-general of the kingdom until an agreement between the National Assembly and the King should have been brought about—a proposed piece of folly which the Prince unequivocally rejected. Others again would have conferred the same doubtful honour on Marshal MacMahon, to

which, however, the soldier would not listen for a moment. The scheme most in favour at present, and which will probably be forthwith discussed in the National Assembly, is to vest the presidency of the Republic in Marshal MacMahon for six or ten years; to constitute a ministry representative of the Right and Left Centres; to set to work in the framing of new constitutional laws; and to postpone the filling up of the vacant seats in the Assembly until after a reform (in a Conservative sense) of the electoral franchise. The singularity in this, as of all other schemes broached by the Monarchists, is that it proceeds upon the assumption of sovereign rights by a National Assembly elected with a totally different view, and upon a fixed determination, if possible, to prevent the French people from having any voice in the construction of the Government under which they are to live. The Assembly in this matter is quite as guilty of usurpation as the Comte de Chambord could have been. It assumes to mortgage for a term of years the electoral rights of the whole nation, and to determine beforehand questions which ought only to be determined in conformity with the existing laws of France.

We have no means of knowing what are the probabilities of the proximate future—whether the present provisional form of Government will be indefinitely prolonged; whether a Conservative Republic will be immediately proclaimed; or whether a general election will be speedily resorted to. A great deal depends upon the firmness of the Left-Centre, the moral influence of which must have been largely increased by the breakdown of the Monarchical scheme. No, doubt, the craftiest, the most elaborate, and the most persistent efforts will be made by the Monarchists to prevent the supreme direction of affairs from passing out of their own hands. They can ill brook the prospect of losing the opportunity they have had since the overthrow of M. Thiers for dragging the French people into a submission to their will. And there is some reason to fear that they may yet prove strong enough to pursue, for some months longer, the reactionary course upon which they have set out. We wait with some impatience to learn the general direction of events which the first movements of the National Assembly will probably indicate. The crisis is one which will give full scope for exercise to the tactical skill, the oratorical power, and the statesmanlike ability of M. Thiers. How he will use the occasion remains to be seen. That he may somewhat compromise the position of the Republican party no one conversant with his antecedents would pronounce to be impossible. In a time of such dire confusion mistakes may be inevitable, and may be readily pardoned. If, however, his motive be simple and direct, if he be intent, as we think he is, upon the good of his country, and if he thoroughly believe, as there is ground for concluding that he does, that a Conservative Republic offers the best chance for the ultimate reconciliation of political parties in France, he cannot very seriously err in the policy which he adopts, and he may perhaps be able to draw to its support the intelligence, the strength, and the resolute will of by far the largest portion of the French people.

THE NATIONAL SOCIETY'S CRUSADE AGAINST THE LONDON SCHOOL BOARD.

TO-MORROW evening there is to be a great demonstration in St. James's Hall, "in the interests of religious education, and for the defence of voluntary schools." The Bishop of London regards the exigency as so great as to induce him to set aside his usual rule of declining to attend evening meetings, and he will preside on the occasion. The meeting is projected by "The National Society for the Education of the People in the Principles of the Established Church"—we give the title in full—which has not hesitated to avow that its paramount object is to train little children to be faithful members of the Church, and with that view is trying to put out all the liberal-minded members of the present London School Board, who hold that general education is of more consequence than learning the Church Catechism. To-morrow there will not only be a truce between the Vigilance Committee and the Ritualists, but representatives of both will appear on the same common platform. Canon Miller will be there in close alliance with Canon Gregory, and for a brief time Lord Shaftesbury will forget his ecclesiastical differences with Mr. Talbot, M.P. In the name of "religious education" the National Society is about to run a tilt at the London School Board, and batches of Church candidates have sprung up in the principal edu-

cational districts to contest the seats of those who have faithfully and laboriously done its work without having regard to sectarian interests. Their three years' toil is to be as naught. The Denominationalists want to seize the heart of the obnoxious school-board system, and those who have created it are to be rudely thrust aside.

At first sight the reasons for this sudden crusade might not appear very urgent. The Church has its own schools in the metropolis with which the Education Act has dealt most tenderly, and, so to speak, with a fostering care, having indeed provided them with extra resources to enable them to meet competition. By favour of the six months' grace, moreover, and the liberal building grants, many new denominational schools have been erected and are now working effectually in some districts in drawing away the children of some Dissenting Sunday-schools, and here and there shutting them up altogether.* The London Board having, however, carefully estimated existing deficiencies, is proceeding to supply them. Its supplementary schools are highly efficient for educational purposes, and very popular. They fill as soon as they are opened. This is the ground of offence. It matters not that Churchmen are engaged on this Board in honestly carrying out its appointed purpose. The real complaint is that they perform their task too well. In their zeal for genuine education the Church members have almost forgotten their sectarian partialities, and are suspected by their own friends. What is the remedy in the eyes of the adherents of the National Society? To put a stop to this beneficial work, to swamp the School Board with the partisans of denominational education, and to hand over the management of the entire machinery to its deadly foes, who care less for a sound and unadulterated education which will make good and intelligent citizens than for the multiplication of schools of a low standard that will not compete with their own, and that will turn out children steeped in Church principles or Ritualist superstitions.

The clergy who are banded together in this crusade well know what they are about. They have tried to frustrate the work of the London Board and have failed. They have been beaten in controversy, beaten in committees of the House of Commons—aye, and even of the Upper Chamber, with so redoubtable a champion as the Marquis of Salisbury to back them up—because their case was so utterly weak. They are now resolved to make the constituencies the field of conflict, and that field is more favourable to their purpose. They can count upon popular apathy and suspicion, and have at their command an effective organisation and adequate resources to take advantage of every opportunity. It is true that no principle is at stake. Religious education is recognised by the Board, and the Bible is not excluded from any of its schools. But if no principle is at stake, a host of prejudices may be aroused, and false issues raised. "Religious education, efficient schools, freedom of conscience, economy of administration, the integrity of the 25th Clause"—these are forsooth declared to be the watchwords of the Church candidates who have just sprung up—these the very words of the Principal of the National Society's Training College at Battersea and the Headmaster of the Lambeth Parochial Schools, who with marvellous effrontery urge their claims to be put upon the Board which is to manage not their Church schools, but the new ones to be erected by the representatives of the ratepayers. Here we have an irruption of the officials of the National Society and of clergymen of all sections banded together to demand that they shall have the management of rival schools. It matters not that their "watchwords" are fallacious and irrelevant—that they are in a measure the watchwords of their foes. These cries will be raised all the same. Sordid and exaggerated appeals to the pockets of ratepayers, and demands that existing schools shall not be superseded, will impose upon thousands of voters who have not troubled themselves with the real merits of the question. Before Christmas arrives it is quite possible that we may have a London School Board managed by hostile Denominationalists whose aim will be to frustrate its work, to mangle its plans, and by every possible device avert the catastrophe they so much dread—the gradual absorption of the sectarian schools they represent into a really efficient system of education emancipated from clerical control.

This, it may be urged, is taking an alarmist view of the case. We have only to ask in reply—what are these ten or more clericals trying to get on the School Board for? Are we to sup-

* We know of one school, shortly to be closed, that has been drained of children by the erection of a new Church day-school, the clerical manager of which requires all the pupils to attend his Sunday-school.

pose that Canon Gregory, who has exhibited so fanatical an opposition to the existing Board, and the Rev. E. Daniel, the Principal of Battersea College, are anxious only to extend the educational machinery of the metropolis, and carry on the work so hopefully begun? The idea is absurd. It may further be said that the Education Department can be relied on to frustrate the aim of the destructionists. Let us not be deceived. Mr. Forster and his coadjutors desire, no doubt, to carry out the Act, increase the number of schools, and raise the standard of education, but they will, we fear, succumb as heretofore to occult and overpowering Church influences. If this clerical combination formed at the offices of the National Society has its way in the metropolis, that which promised to be a really valuable educational machinery—the lines of which are nearly completed—will in the hands of its implacable Church enemies become a miserable wreck and abortion; the board schools will be dragged down to the level of the sectarian schools because the managers of the latter are afraid of honest rivalry; and amid a storm of cruel obloquy the self-sacrificing and laborious gentlemen who have constructed the new machinery will be thrust aside to make way for those who are concerned only—and do not hesitate to avow their object—to thwart the work now begun.

The immediate moral effect of the success of this clerical crusade against the London School Board and its work will be disastrous. It will be paraded as a grand triumph of religious education, and as a signal proof that the metropolis is in favour of the denominational system. The 25th Clause, hitherto almost a dead letter in London, will become instinct with new life, and a highly serviceable sectarian weapon. Its repeal will be relegated to the remote future, for after such a demonstration, no Government will venture to touch it. The most liberal provisions of the Act of 1870 will be set aside by the triumphant Denominationalists, led on by clerical zealots of the Canon Gregory stamp. It is for such purposes that the well-meaning, but credulous Lord Shaftesbury has been impressed into their service.

The aim of the National Society and of the clergy of Sion College is not only to put upon the London School Board a large number of priests of the Anglican Church to protect their vested interests, but to displace many of those gentlemen who have laboured most ably and assiduously in laying the foundation of a genuine educational system for the metropolis. These members have now to stop short in their gratuitous and meritorious work to fight for their seats, and to enter into a desperate and withal a costly conflict with misrepresentation and calumny. It would be a piteous sight and a public scandal that these hard-working educationists should be overborne by sectarian clamour. Nevertheless it may be so unless those who ought to sustain them rally to their side. To defeat them, and thus spoil the work they have done, and which is just beginning to bear fruit, would be a greater triumph to the Denominationalists even than the election of their own clerical candidates. We can hardly believe that the working members of the board will be allowed to be crushed by the mere power of money and ecclesiastical bigotry. Surely if there was ever a call upon the gratitude and generosity of Nonconformists and the friends of unsectarian education in London, it is on behalf of gentlemen who have served them so faithfully and unremittingly in the committees of the London School Board.

A NEW RELIGIOUS DIFFICULTY.

It seems probable that we shall never hear the last of the religious difficulties occasioned by the mischievous Education Act of 1870. They crop up in all sorts of places and in all sorts of ways. It is inevitable that it should be so. A bad Act must work badly. If this Act had been specially devised for the purpose of creating dissension, it could not have been better drawn than it is.

Our readers will see, from a report in another page, of some proceedings at the Liverpool School Board, that a new religious difficulty has been opened up. We are, in fact, in danger of having every board school converted into a place of worship for children, and used as such for the promotion of any and every creed. It appears that the Rev. W. R. Trench, incumbent of St. Matthias', Liverpool, addressed the local school board, stating his belief that many parents who were unwilling to send their children to the board school, would do so if they knew that they were there "daily receiving religious instruction from the clergyman of the parish." Mr. Trench, therefore, made applica-

tion for the use of the school, offering to pay a rent, so that he might be permitted to give such religious teaching. Upon this the Education Department was communicated with, and the reply from that office of circumlocution was that the department could do nothing, but that if anybody should feel aggrieved, he could go to law about it. Hereupon the matter was brought before the school board, and discussed and dismissed.

The discussion was an able one, and brought out, very clearly, the points at issue. The chairman reminded the board that the Education Act permitted undenominational religious teaching if boards should agree to give such teaching, and that the Liverpool Board was elected upon the principle that religious instruction should be given in schools. The question now arose—whether sectarian instruction should be allowed? Of course it was seen that if Mr. Trench's application should be acceded to, the board must accede to every other application of a similar character. Mr. Pooley put the matter very plainly when he said that if they acceded to Mr. Trench's request they would denominationalise the schools; they would practically "be no longer board schools, but Church of England schools." Mr. Stitt had sketched out for himself the following principles:—

First, that in the schools provided by this board the religious instruction of children should be permitted. Secondly, that religious instruction shall be given at times other than those occupied by the ordinary secular tuition. Thirdly, that such religious instruction should be given by persons other than those employed or paid for by the board. Fourthly, that, so far as practicable, the use of school board buildings be granted impartially to all who may desire it, for the purpose of imparting the said religious instruction, on payment of a reasonable sum for the use of the rooms, according to a tariff to be fixed by the board.

Mr. Hubback suggested that the various religious bodies should meet and agree amongst themselves as to how religious teaching should be given. Mr. Whitty pointed out the difficulty that Roman Catholics, who did not believe in undenominational education, were in at present, and seemed to think that the solution offered in Mr. Trench's application might meet that difficulty. Mr. Roberts averred that the undenominational religious instruction had failed, while Mr. Pritchard, although "an out-and-out secularist," supported Mr. Trench's scheme. The result of the debate was that nothing was done—the question being thrown down for the "consideration of the public."

Now, we think it not unlikely that the public may eventually sanction such a scheme as Mr. Trench's. It certainly offers a practical solution of the religious difficulty and in a manner that has more than once been approved. It takes the religious instruction out of the hands of boards—at least, that would be its effect—and leaves it to denominational zeal. But, before we decide in its favour, we have to ask what would be its probable operation? In all small country parishes, at least, would not every board school become a Church of England school? That would be the new religious difficulty. We think, therefore, that the Liverpool Board have acted wisely in not coming to any decision upon the subject, which, of course, is tantamount to the rejection for the present of Mr. Trench's application.

SIR GEORGE GREY, M.P.—It is proposed by the friends of Sir George Grey, M.P., in Morpeth, to present him with a testimonial when he retires from the representation of that borough. At a meeting held in that borough it was resolved,—"That Sir George Grey having for upwards of twenty years represented the borough of Morpeth in Parliament to the satisfaction of the constituency, who have invariably returned him without one dissenting voice, this meeting is desirous of marking their respect for him; but while they esteem him for his many amiable qualities as a country gentleman, and are obliged by his services as their representative, respect and gratitude are due on the higher and larger grounds of his talents as a legislator for more than forty years, and of his administrative ability in some of the most important and responsible offices of the Government; therefore a tribute of respect should not be limited to his constituents, and as his services have been national, so ought to be the appreciation of his public life, and regret at his retirement. Therefore, those with whom he was united in official life, and that great party in the State of which he has been so long an active and distinguished member, should be invited to assist in promoting the object of the meeting." Several noblemen and gentlemen, including members of the Cabinet, have been requested to form a committee.

"Stealing money or horses is a serious business out here," writes a correspondent from Colorado; "but you can kill a man, and all that public sentiment demands is that you shall not leave the corpse in the way."—*American Paper.*

PUBLIC MEN ON PUBLIC AFFAIRS.

Lord Lyttelton, speaking on Friday at the annual meeting of the Worcester, Lichfield, and Hereford Training College, at Saltley, near Birmingham, severely criticised the recent remarks of Mr. Bright on the Education Act. The views enunciated by Mr. Bright were not, his lordship was glad to say, the principles generally entertained by the present Government. It was obvious, on the face of the Education Act, that its principle was to maintain voluntary denominational schools. The principle which Mr. Bright thought ought to have been followed was the destruction of these schools. He (Lord Lyttelton) trusted that that was not the principle upon which the Government of the country was prepared to act. It would be matter for profound regret if their great voluntary Church schools, which had been for a long time past among the greatest distinctions and glories of the country, should be put an end to.

The Marquis of Ripon, speaking at a dinner at Ripon on Thursday, also referred to the Education Act, and said it was natural that different men should to a more or less extent have different sympathies, and it was revealing no State secrets to say that Mr. Forster's sympathies were somewhat in the direction of board schools; while he (Lord Ripon) having been for many years interested in the management of the other schools, had an inclination the other way, because he knew of their difficulties and their requirements. But he and Mr. Forster felt, and they always had acted upon the principle, that the proposals of Parliament should be perfectly impartial, and that both classes should be treated as public elementary schools, and that both should be dealt with on an equal footing. The Act was only now coming into full operation, and it would seem natural and reasonable that the measure so passed, and which was so fully discussed at the time, should have a fair trial before the country decided whether the Act was a good one or a bad one. With regard to the question of religious instruction, the marquis said that members of the Government, including himself, felt that in the present circumstances of the country the time had passed when it was possible for them any longer to take a direct part either in payment or inspection of religious instruction given in public elementary schools. But they would not and could not say that religious instruction was not to be part of the curriculum and instruction of these schools; or that it was not to be given by the schoolmasters, who taught other subjects. He for one believed that religious instruction, with the utmost freedom of a conscience clause, ought to form part of the curriculum of our public elementary schools; because he was very sceptical about the majority of children receiving religious instruction in any intelligible and efficient manner by other means. He was still more opposed to the opposite policy, because he was unable to persuade himself that if they were to proscribe religious instruction in elementary schools, these schools would really remain neutral in matters of religion, as many professed to believe; he could not help thinking they would speedily find that masters in regard to whom the only thing they were forbidden to teach was religion, would be very much inclined to teach in the course of their secular instruction something which was the opposite of religion.

On Friday evening the Right Hon. W. E. Baxter, M.P., addressed a crowded meeting of his constituents in the Public Hall, Arbroath. The right hon. gentleman said that, notwithstanding the adverse criticisms which had been passed upon the Administration, he believed that the present was the most liberal and most successful Government that had ever conducted the affairs of the British Empire. With regard to the future, Mr. Baxter said that no Government could long resist the equalisation of the county and the borough franchise, and when once the qualification in both town and country was made the same, men would become anxious to carry out the principle to its legitimate extent, and form electoral districts. Then as soon as the public mind was ripe for it, the Government of the day would have to bring in a bill for liberating the Established Churches of England and Scotland from State authority and control. There were also a variety of minor questions which await settlement. Among them were the laws relating to master and servant, and the further curtailment of the hours of labour in factories. The right hon. gentleman thought we could abolish with great advantage a number of the offices of diplomatic and consular agents, and by carrying out the recommendations of the committee which sat last year on civil expenditure, they would be able to make another large hole in the Civil Service estimates; and he earnestly hoped that Mr. Gladstone, who was the greatest master of finance that England ever produced, would take a bold line, do all these things and something more in his Budget, and "be enabled to gladden our hearts by such an extensive reduction in taxation as will once again take the wind out of the sails of the Tories." The only disturbing element was the wretched Ashantee war. It was quite true what Lord Derby said, that in the face of an enemy, however savage, we must fight it out; but why were we there at all? Mr. Baxter spoke at some length on the education question. He said:—

Gentlemen,—A general election cannot be far off, and if the Liberal party, believing in the success of their past legislation, desire a continuance of like beneficent measures, they must not forget the maxim that union is strength. When small bodies of earnest men—

whether they be advocates of the Permissive Bill or of Women's Suffrage, or of the repeal of the Contagious Diseases Act—are not content with attempting to convince the public of the truth of their opinions, but make these opinions a test-point at elections, the only consequence, of course, is to hand over the representation to the Conservatives, as has been the case in so many instances recently in England. There is one question of this sort which at present is very threatening in its aspect to the Liberal party, upon which I wish to say a word. As a Dissenter and a Voluntary, of course I am opposed to the 25th Clause of the Education Act, and wish to see State aid to schools confined to national and undenominational institutions, and if the English Dissenters will only have patience, that will be brought about in good time; but, with all due deference to some of their leaders, I think at the present moment they are assuming an attitude on this question which its past history does not justify. When the cry for national education in this country first became urgent, the bulk of the English Dissenters took up a most unfortunate position—a position which I did my best, when a very young man (incurring no little odium in consequence), feebly to assail. They maintained that it was no more the duty of the State to educate the people secularly than religiously; that the two should be combined, and the work performed by the Churches. I, on the contrary, maintained that it was the first duty of the State to provide secular schools for the whole people, and that it was the duty of the various denominations to see to their religious instruction. That opinion I have neither altered nor modified in thirty years, but can my old antagonists say the same? The Church of England, acting on the principle that they laid down and I disapproved of, covered the land with schools of their own persuasions. The Nonconformists were less zealous, or less able, or less consistent. They did not build the schools which they ought to have built, according to their theory, and have consequently been driven to abandon their former position and seek a more excellent way. But by their former action, or rather inaction, they have in a measure put themselves out of court, as it were lost their *locus standi*; and therefore, in my opinion, are not entitled to use such strong language about Mr. Forster's Act, because it is not in every respect such as they could wish. Gentlemen, it was a standing reproach to us that we had no system of national education. That reproach has been wiped away by the pluck and the perseverance and the tact of my right hon. friend the Vice-President of the Council. His bill was the most liberal that could be passed in the circumstances, and when the memory of these wrangles has been forgotten, his name will be associated with a measure which has redeemed England from the disgrace of being the only great free country which made no systematic provision for the education of the people. Gentlemen, it is now nearly nineteen years since you did me the honour of sending me as your representative to the House of Commons. Many and great changes have taken place during that period—political, fiscal, and religious. Apart from the important measures of the last five years, to which I have referred already, we have witnessed the triumph of household suffrage, taxes taken off or greatly reduced on a number of articles which are now almost necessities of life, tests abolished in the universities, our Jewish fellow-citizens admitted to a place in Parliament, the vexatious impost of Church-rates done away with, and a great variety of measures passed which were once the dream of political enthusiasts, were gradually adopted in the programme of the advanced Liberal party, and now find their place in the British Statute Book. For all these measures, from the first, I have steadily voted, not from a desire to ride the winning-horse, or even to please a constituency which has ever been on the side of progress, but because from my earliest years my political sentiments have always been ahead of Whig principles, and similar to those of which John Bright is the most noted and eloquent champion. I hail his return to office as a good omen that what has been done in the past is to be done in the future, that no standstill, much less retrograde, policy is in store for our country, but that the watchword of the party likely to be victorious will ever be "Excelsior." (The right hon. gentleman's speech was warmly applauded in the course of delivery, and at the close.)

A unanimous vote of confidence in the hon. member was passed at the close of the meeting.

At Exeter the Attorney-General and Mr. Edgar Bowring have addressed a crowded meeting of their constituents. Sir John Coleridge was especially severe on Mr. Disraeli's letter, and elaborately vindicated the Government from the charge of plundering and blundering. As to the Education Act, Sir John was distinct:—"Mr. Bright said that he believed it possible to have a system of national education imposed by the will of the State, from which, as far as the State was concerned, every element of religious teaching of every kind should be carefully excluded; and, if he understood Mr. Bright rightly, he also said that he thought it could be imposed upon the people without taking into account any of the efforts that were now made by voluntary religious bodies of any kind. On both points he (Sir John Coleridge) respectfully differed. They could not in a free country impose a system of education on the nation against the will of the nation, and the will of the nation was for the present, and he believed for a long time would be by an overwhelming majority, for education to be considered a religious duty, that it should be entered upon in a religious spirit, and that to know God, to love God, and to fear God should be part of the elementary teaching of every English child; and when it was said that they could do without the aid of religious bodies, he asked them to consider that, probably, if they discarded and rejected the existing machinery, and had to supply fresh (machinery) at the public expense, the expense would be intolerable, the education rate would rise to a height which would make it unbearable to the people, and the result would be failure." The difference of opinion between the Attorney-General and the Chancellor of the Duchy of Lancaster was reflected in the meeting, Sir John's vigorous defence of Mr. Forster eliciting cheers and cries of dissent.

The right hon. and learned gentleman proceeded to advert to a variety of other political topics.

The reports include a batch of Bristol speeches at a soirée of "Liberal operatives" in the Colston Hall. Mr. Chichester Fortescue, as President of the Board of Trade, was the most direct representative of Government. After a good deal in the way of advice to the working men, he poured ridicule on the studied reticence of the Conservatives in regard to their programme. On the same point Mr. Kirkman Hodgson amused his hearers not a little by an illustration. About the time he was alluding to he had a sort of vision or dream. He thought he was in a hall nearly as large as Colston Hall, where there was a dinner-table spread in the midst of it. At the dinner-table were seated a number of anxious guests, brandishing their knives and forks, unfolding their napkins, and looking out most anxiously for the meats to come in. (Laughter.) When lo! suddenly at the top of the table there appeared the head-cook, clothed in his cookly costume, and with the strange air of a foreigner. (Laughter.) He said, "My dears"—(Great laughter.) No, no; it was afterwards he said that. (Roars of laughter.) He said to them, "My dear hungry and unhappy friends, it is my duty to say to you that you will have to get out from the table—(laughter)—and go away dinnerless. (Renewed laughter.) The fact is, there is no dinner in the house. (Laughter.) Indeed, we have not yet had time to write out the bill of fare; and the only thing that that there is, is one large dish of Irish stew—(laughter)—which I am perfectly certain would disagree with you if you ate it. (Roars of laughter.) Therefore, gentlemen, it is with very great sorrow I tell you you will have to get out and give place to those who were here before." (Loud laughter.) At that moment he (Mr. Hodgson) supposed he must have woken. He then saw that the table was empty of all the people who had been for the time occupying it, and he could see in the distance those who had been at the head table vanishing through the doors and trying hard to look as if they liked it. (Laughter.) The meeting was also addressed by Mr. Mundella, Mr. Hayter, and Mr. Samuel Morley.

At another Bristol meeting, Mr. Samuel Morley stated the grounds on which he had given a general support to the Education Act. He recognised the fact that the denominations had covered the country with an enormous supply of educational arrangements, and felt that it was due to them not to ignore their position in any legislative measure the Government might pass. By the addition of fifty per cent. to the Government grant that bill was converted from what would have been, and what he believed would still be, a national measure, into a bill for the support of denominations. He opposed the additional grant of fifty per cent., and he believed there were features in the bill which would need not only earnest remonstrances, but determined action—(Hear, hear)—on the part of those who saw the growing "ecclesiasticism" of these days. His hope was that the Church of England would have seen the opportunity to have been a gracious one for coming forward and divesting their system to the utmost possible extent of the ecclesiastical element. A distinguished canon of the Church of England connected with Bristol had distinctly put on record his advice that Churchmen should never forget, in dealing either with school boards or with schools, that they were Churchmen. He said advice of that kind, if acted upon, was vital to any measure which should be called a national measure—(Hear, hear);—and therefore, accepting thankfully, as he did, the utterances of Mr. Bright, he should have nothing to do but to stand firm to the determination to obtain a remedy for the abuses of which they complained.

The first time the Abyssinians saw the engines in a steam-vessel they were struck with amazement, and said that the English were a very clever people, for they had captured the devil, and put him in an iron box, and made him work.

Sir Boyle Roche, once writing a letter of condolence to the widow of a deceased county member of Parliament, said, "I cannot tell you how pained I was to hear that your husband had gone to heaven. We were bosom friends; but we shall never meet again."

QUAINT CEREMONY.—In accordance with a very ancient custom in connection with the Shrievalty of London and Middlesex, and one which is always observed on the eve of the festival of All Saints, Mr. Henry de Jersey, the Secondary of the City of London; Mr. Nelson, the City Solicitor; and one of the Under-Sheriffs, attended before the Queen's Remembrancer on Friday last, and filed and recorded, in answer to a royal warrant, the accounts of the sheriffs for the past year. After this a proclamation in these words was made:—"Tenants and occupiers of a piece of waste ground called 'The Moors,' in the county of Salop, come forth and do your service." The City Solicitor upon that stepped forward and out one faggot with a hatchet and another with a billhook. The usher then proclaimed:—"Tenants and occupiers of a certain tenement called 'The Forge,' in the parish of St. Clement Danes, in the county of Middlesex, come forth and do your service." In reply the City Solicitor again presented himself, add counted six horse-shoes and sixty-one nails. The Queen's Remembrancer said "Good number," and the ceremony, which had lasted but a few minutes ended.

Literature.

"UNDER A TROPICAL SKY."*

The author of this little book having sought a restoration of his health by a winter's tour through the West Indies, returned home with his object gained, and so delighted with his trip that he here gives the public his first impressions of the tropics. Usually a journal of foreign travel to countries that are pretty well known has little to interest those outside the circle of the writer's friends. We were therefore pleasantly surprised to find that Mr. Amphlett has succeeded in keeping up an unflagging interest to the very last page of his book. Fortunately the journalistic form has been abandoned, and we have instead a chatty, pleasant record of the visits enjoyed by the author as he flits from one West India island to another. Barbadoes receives most attention; the author's experience of the West Indies commencing there, and his stay in that island being prolonged by having friends among the residents. Demerara, so often erroneously called an island, was next visited, and some of the smaller islands were touched at; but as only a few days were spent in Jamaica, the description of that most beautiful island is very brief and incomplete. Canon Kingsley has, however, given English readers some idea of the beauty of Jamaica, and made us all long to go there. Indeed, as Mr. Amphlett says, if we except Demerara, there is no reason why the "West Indies should not become as favourite a health resort during our cold winter as the south of France or the north of Africa. The climate is lovely, the journey there is easy, and living is cheap, provisions are good and abundant, and every European luxury is to be obtained in the principal towns. At every hotel in the West Indies the charge for board and lodging is two dollars, or 8s. 4d. a-day; and meals are generally abundant and fairly "cooked and served." Many no doubt would complain of the hotel accommodation, but this would rapidly improve if visitors were frequent.

Here is an enticing and capital picture of a tropical forest, such as is everywhere to be met with in the islands of the West Indies:—

"On all sides grew young palms, covered, as I found to my cost, with sharp prickles, while tall sandbox-trees, with their trunks studded from top to bottom with strong thorns, and locust trees and mahogany trees rose up on every side, and a dense undergrowth of shrubs filled in the spaces between their trunks. Every now and then, up in the fork of some tree, could be seen the brown nests of a colony of wood-ants, the covered galleries from which reached down to the ground, and were carried along the tallest branches. Bright emerald green lizards glanced about in the patches of sunshine which found their way through the thick foliage overhead."

Passing through this particular forest, which was in Barbadoes, a remarkable phenomenon was seen, known as the boiling spring. No water rises in the spring, the commotion being produced by the escape of an inflammable gas which bubbles through the water. When the water is partly baled out the gas can be inflamed, and burns with a bright blaze, readily extinguished by merely allowing the water to resume its usual level. It would be interesting to have an analysis of this gas, as it indicates a bituminous shale below, like the source of the oil wells in America.

Mr. Amphlett's remarks on coolie labour in Demerara are far more favourable to the system than one generally hears. Staying with one of the planters, his opinion may be somewhat one-sided, but he states:—

"I must own that I was prejudiced against the system when I went to Demerara, but during my stay there my opinions were in a very great degree modified; and I do not think that it is only the manager who sins against the coolie, but more frequently than is allowed by philanthropists, the coolie is in the wrong. Coolies are entirely hedged round by regulations of law; they have certain tasks which are appointed by law, and they receive a certain pay for their work, also regulated by law; and this pay is so liberal that I was told a coolie can do his day's task and earn his wages in three hours, if he so please."

"They have comfortable cottages found them, and they have an hospital, too, in case of illness, and the best medical attendance and nursing is found them for nothing; and all this is secured to them by law. And besides, they have other privileges."

"If they have money enough to buy a cow—and many of them do—they have food and shelter provided for it by the manager. They can go into the interior when they like, and out from the forest there as much wood as it pleases them; they can get a net and catch any quantity of fish they may require out of the creeks and trenches; and they can keep any amount of poultry."

All this seems very happy, but the Parliamentary evidence on the system does not show it in quite such bright colours. No doubt the

* *Under a Tropical Sky; a Journal of First Impressions of the West Indies.* By J. AMPHLETT. (London: Sampson Low, and Co. 1873.)

wise legal restrictions attached to coolie labour sometimes press heavily on the masters. The author, however, in his remarks on the short time in which a coolie might do his day's task seems to forget that work "under a tropical sky" is a very different thing from the rest he was enjoying.

In Demerara the process of sugar-making is carried on with all the newest machinery and under the most scientific methods; whereas in the islands the manufacture remains in its rude primitive state. A very instructive account is given on page 99 of the Demerara mode of sugar-making, and on page 91 we find a description of the mode of preparing that remarkable food "cassava," peculiar to the inhabitants of the north part of South America. Although the author makes frequent and good use of his botanical knowledge, he incorrectly calls the tree "cassava"; that name only belongs to the farina obtained from grating the root of a tree called the *Manihot utilisima*. The ordinary tapioca of commerce is this farina, prepared in a different way to the cassava bread of the Indians, which resembles excellent oat-cake. The juice of this same root is a virulent poison, which becomes not only innocuous when boiled, but an ingredient of some of our English sauces, and the principal constituent of that delicious relish "pepper-pot," so well-known in the West Indies, but so rarely seen in England.

The author, we think, is a little hard on the negroes, a race always judged least favourably by hasty observers. He remarks, "The negroes are very religious on Sundays, and flock to church and chapel dressed in the most wondrous manner; but they do not carry their religion with them every day in the week, nor does it penetrate very deep." This, of course, is as true of many white people as of many negroes, and though undoubtedly the latter are an easily impressionable race, yet knowing as we do the numbers of earnest and noble Christians that are to be found among the negroes, Mr. Amphlett's sweeping assertion can be distinctly denied. Keenly sensitive as the negroes are, the remark we have quoted cannot fail to give them pain, if any of them ever read this book, as is not unlikely. We feel, however, inclined to pardon the author for his thoughtless remark, as he uses it simply to introduce the following amusing anecdote:—

"A negro one day after hearing a powerful and up-rousing sermon, announced to his friends that he was quite ready to die that night. One of his friends, while the negro in question was going to bed by the light of a candle, approached his front door and knocked three times in a most sepulchral manner. 'Who dere?' asked the negro. No answer, but three more knocks. 'Who dere?' again he shouted. In a deep bass voice his friend answered, 'I am Michael, the angel of death.' 'What you want here?' parleyed the negro inside. 'I am come for the soul of Thomas Jones.' A scuffle inside, and 'O lor! O lor!' in a smothered voice. Out went the candle, and carefully peeping through the window of the hut, he said, 'You come for Tom Jones, eh? Well him just gone out,' and off he bolted as fast as he could through the back door."

Enlivening his descriptions by a few such anecdotes, Mr. Amphlett has written an entertaining, as well as instructive, sketch of the British West Indies.

"AT NIGHTFALL AND MIDNIGHT."*

Mr. Jacox has compiled several amusing and rather curious works, but this is one of the most amusing and curious. Like its predecessors, it is the result of extensive reading and a happy idea. It is a classification of anecdotes and other extracts of all sorts, strung together in a lively and readable manner, with appropriate meditations. Once having got the idea of such compilations, any number of books of a similar character might be produced, granting skill in selection and industry in work. Mr. Jacox has both these qualities, and we therefore should not be surprised to see a dozen or so more volumes of this kind published under his editorship.

The special idea of this book is to gather up pretty well all that has been said of the shades of twilight and night in nature and in human life. It is impossible to give a very adequate conception of it excepting by adopting Mr. Jacox's own habit of quotation, which we shall therefore indulge in quite as freely as he does himself. Thus, "Coming Home" brings up some very beautiful pictures, which would be a great deal more beautiful if the pictures were more frequently realised. But would Hodge recognise this as his happy every-day lot?—

"As Gray's curfew tolls the knell of parting day, and the lowing herd winds slowly o'er the lea, we watch too the ploughman homeward plod his weary way,—cheered, however, by the certainty that for him the blazing fire already burns, and busy housewife plies her evening care; nearing home, we see him met by

* *At Nightfall and Midnight,* etc. By FRANCIS JACOX. (Hodder and Stoughton.)

children that run to lip their sire's return, and anon climb his knee the envied kiss to share. It gives the keynote to the Elegy, the "No more for thee," dead and gone rustic, shall all these homely joys recur. As in the lines of Lucretius, adapting them to the purpose, however wide of it in their purport,—

"At jam non domus accipiet te leta, neque uxor
Optima, nec dulces occurrent oscula nati
Præperea, et tacita pectus dulcedine tangent."

The poor thrasher in the old ballad, who is questioned by the nobleman, his neighbour, about the ways and means of his daily life, takes care to couple his wife with himself as his helpmate and equal in toil—both of them striving, 'like the labouring ant,' to keep want from the door; and having described the doing of his day's work, he continues,—

"And when I come home from my labour at night,
To my wife and my children in whom I delight,
To see them come round me with prattling noise,—
Now these are the riches a poor man enjoys."

Though I am as weary as weary can be,
The youngest I commonly dance on my knee, &c."

Of course this is very nice, and it is one of the nice things to be met with in literature. Mr. Jacox, however, does not pretend to give the true: he only gives what he has found, and he has found what we have quoted.

One of the most curious chapters in this work is called "Night Wandering Noteworthy." Now, as a rule, night wandering people have something wrong about them, or rather, within them. Sometimes it is nervous, as it was, we imagine, with the late Charles Dickens; but whatever may be the cause, the symptom is disagreeably indicative. Yet we find, as we always do find, great exceptions. We have a friend who, by choice, has walked at night across moors and through forests, and he is, on the whole, a healthy-minded man. Here is a specimen of what Mr. Jacox has to say upon this subject, and this extract is as fair a specimen as we can give of what is to be found in his work:—

"For many years of his life, night-walking was a frequent practice of Professor Wilson's, whether among the English lakes or deep in the Highland glens. On his way for a midnight ramble in solitude—for his daughter and biographer tells us that in spite of his generally even flow of good spirits, and his lively enjoyment of social pleasures, it seemed as if in his inmost heart he craved some influence more soothing and elevating than even the most congenial companionship could afford—he would often call on a friend, and with him converse for a while, before taking his solitary way to the mountains, within the deep shadows of which he would wander for hours, engaged in what he appropriately calls 'midnight adoration.'"

"Beneath the full-orbed moon, that bathed in light
The mellowed verdure of Helvellyn's steep,
My spirit teeming with creations bright,
I walked like one who wanders in his sleep."

When in 1815, he brought his winsome wife to Kin-naird for a Highland tour together afoot, we find from a letter of the lady at whose house they stopped, that he took to noctambulism at once. "They arrived here late last night," she writes. "The following day and greater part of the night he passed rambling among our glens alone."

"It is amusing to hear of him, on one of his midnight sallies from Ellarag, through deep snow, arriving at Mr. de Quincey's cottage at Gramere at half-past one in the morning. The opium-eater was not in bed, nor was he at home. He was at the Nab; and when he returned about three o'clock, he found his stalwart visitor in possession of his bed, and fast asleep. It had been a marvel worth record, if the owner of that bed had been found asleep in it at that hour. Hospitality apart—and he was the most hospitable of men—Thomas de Quincey was not the man to dispute possession of a bed at that time of night."

"Swift would seem to have been addicted to night-walking, but rather in town than country. In his later correspondence we meet once and again with expressions of regret at his no longer being able to indulge that preference. 'I must do the best I can,' he writes to Dr. Sheridan in 1738, 'but shall never more be a night-walker.' And two years later we find him telling another correspondent, after detailing points of ill-health, and how he deals with them, 'I ride a dozen miles as often as I can, and always walk the streets, except in the night, which my head will not suffer me to do now.'"

"Night Students" is a subject which is very well treated, while the night-workers are, on the whole, justified. This is a specimen of the testimony upon this point:—

"Moderate night-work, by the express testimony of experiment and experience, does no hurt to bodily or mental health, but rather the contrary. Mr. E. S. Dallas somewhere takes note how well, and to what old age, nocturnal toilers and watchers retain their strength and faculties; how vigorous-minded and strong-framed have eminent astronomers been,—Copernicus living to be seventy, Galileo seventy-eight, Flamsteed seventy-three (in spite of a disordered body, and of his persistence, by night and by day, in toil harder, as he said, than a corn-thrasher's). Then, again, we are referred to Bradley, who did as much night-watching, and yet ran out the allotted period of threescore and ten years; and Maskelyne, his successor as Astronomer Royal, who told fourscore all but one year; and 'grand old Herschel,' whose daily labours and night-watching lasted so long, and were performed so well that he may be said to have done the work of three lives, and he reached the good age of eighty-four. His son Sir John renewed the tale of years and of toil. The practical advice offered to whose wishes to rob the night to the best advantage, is, for the robber to sleep for two or three hours, then get up and work for two hours, and then sleep out the balance of the night; doing which, he is promised that he shall not feel the loss of the sleep he has surrendered. But constitutions and capacities vary, and some intending robbers may find the

plan laid down for them a mockery and delusion, if not a snare.

"Served him right, may be the verdict of all staunch denouncers of night study, when told of Brutus seeing a ghost while so occupied,—the ghost of Cæsar. For Brutus continued his studious habits amid all disquietudes, and limited his time of sleep to a period confessedly too small for the requirements of health and strength."

"Pliny the elder began his studies in summer as soon as it was light; in winter, generally at one in the morning, but often at midnight, and never later than two. 'No man ever spent less time in bed; and sometimes he would, without retiring from his books, indulge in a short sleep, and then resume his studies.' Sleep he accounted one of the infirmities of nature: *profecto enim vita vigil est*. Gibbon has his sneer at the Emperor Constantine, in the midst of the incessant labours of his great office, employing, 'or affecting to employ, the hours of the night in the diligent study of the Scriptures, and the composition of theological discourses'; which latter the 'unlettered soldier' would afterwards 'pronounce in the presence of a numerous and applauding audience.' In subsequent volumes the historian records how Justinian, to the astonishment of his chamberlains, 'after the repose of a single hour,' would study till morning light. 'He sits whole nights in his closet,' testifies a curious authority cited by Procopius, 'debating with reverend greybeards, and running over the pages of ecclesiastical volumes.'"

Here is another extract:—

"How could Richelieu find time amid the multitudinous cares of state to write his memoirs and his miscellanies! Only by night-work. He slept scarcely at all; and his sleepless nights were given up to composition and study."

"Archbishop Williams, England's last clerical chancellor, required, from youth to old age, his biographer (Hackett) tell us, but three hours' sleep in the twenty-four to keep him in good health. 'This we all knew that lived in his family. It would not quickly be believed, but that a cloud of witnesses will avouch it, that it was ordinary with him to begin his studies at six of the clock, and continue them till three in the morning, and be ready again by seven to walk in the circle of his indefatigable labours.' What the Lord Keeper got through, first and last, in the way of reading, must have been a sight for sore eyes: it even makes the eyes sore to think on."

"It was not until his severe application brought on a nearly fatal illness, that Salmasius gave up his cherished habit of devoting the whole of every third night entirely to study."

"Pareja the painter, slave and colour-grinder to Velasquez, would spend whole nights in drawing, and all but denied himself sleep altogether in presumed emulation of his great master."

"John Selden is pleasantly pictured by Mr. Dallas in his little chamber in the Temple, poring over piles of black-letter, adding another and another to his host of precedents, and muttering a sneer against ecclesiastics and their tithes, while the faggot on his hearth has burnt itself out, and the white ashes are blown by the night wind about his cell, and settle on his papers and fill the dim air with motes. Fontenelle describes his philosophic friend Varignon, at the time of their lodging in the same house and pursuing the same researches, as the most laborious of students, glad to go on with what he was doing at two in the morning, under the pretext of its not being worth while to go to bed, because he usually rose at four. Dr. Hooke, the Gresham Professor—and associate of Wallis and Boyle—seldom went to bed till three in the morning, and frequently pursued his studies all the night through. Mr. Pepys took credit to himself, as well he might, in his reports to the Admiralty, that in his official labours in that department, involving brainwork as well as penwork toilsome and severe, he had made no distinction of hours between day and night, being less acquainted, during the whole war, with the closing his day's work before midnight than after it."

Now the reader will see the sort of material which Mr. Jacox has placed before the public. It is very abundant upon all subjects. Some of the most interesting chapters are upon the Dead; most interesting is one on the "Looks of 'the Last Sleep,' and so also 'Last Words,' a subject which has been often treated, but never so well as by Mr. Jacox."

This is not a work to be read through all at once, but it is one to take up now and then for brief reading and reflection. There is not a page that is not worth reading, nor one that does not suggest some sentiment or thought."

"THOUGHTS ABOUT ART."

Really good art-criticism is very rare. The reason is that few men of literary facility acquaint themselves so thoroughly with the technique as to be able to judge fairly and sympathetically of what the artist proposed to himself, and consequently to pronounce how far he has realised or how far fallen short of his intention; while artists, on the other hand, are often hide-bound and illiberal, simply through over-devotion to technique and to the manners of the school or party to which they may happen to belong. It might be presumed that recent improvements in education would have done something to remedy this. Artists are not now necessarily uneducated and held by society at arm's length, nor is society generally so ignorant of pictures or painting that such criticism as used to pass current should be encouraged. Only the other day we noticed

* *Thoughts about Art*. By PHILIP G. HAMERTON, Author of "A Painter's Camp," "Etching and Etchers," &c., &c. New Edition, Revised, with Notes and an Introduction. (Macmillan and Co.).

Miss Tytler's book on the "Old Masters," which is meant for a school manual, and as a "straw shows which way the wind blows," we may take this as indicating an amount of interest felt by the public such as may by-and-bye issue in a condition which will not tolerate the looseness of much of the art-criticism of past days. But we need not look for perfect art-critics then any more than now. The truth is, that the sympathetic temper, which also is the most truly critical one—(paradox as it may seem, to say it)—is in itself a kind of genius, and not to be got at by culture or any sort of correct training. Correct training, however, is something, and may be found sufficient to render impossible such writing as has been seriously given to the public for art-criticism."

This new edition of Mr. Hamerton's "Thoughts on Art" is quite calculated to suggest considerations such as these. He is so clear, so self-dependent, so full of knowledge and resource, and withal not wanting in a certain dash of egotism, which yet is compatible with the frankness that can freely acknowledge a blunder. For the second time we have read most of these chapters with pleasure, pausing over an occasional bold statement, and then turning back to ponder some wise reflection, that was so simply put as hardly to have at the first the attention that it deserved. Mr. Hamerton is always fresh and vigorous; and throws all his wits into his writing. You feel at once that he is in earnest about art, and that, whether right or wrong, his opinions deserve careful consideration. The main burden of the book—more especially of the new portion of the book—is to reverse the current which was set in motion mainly by Mr. Ruskin's writings—in the direction of a false literalism—a search for separate truths, which must ever be disparate, if not opposed, and without any point of reconciliation,—belonging properly not to art, but to science. The artistic spirit does not seek for truths as such, but only for broad natural aspects that may be made interpretive of emotion. The artist's soul is after all the chief concern for us. What of mere physical appearances he chooses to paint is but a medium for conveying his thoughts or feelings; and hence all true unity is derived. Naturally, therefore, Mr. Hamerton regards preraphaelitism as an inadequate phase of art; and despises photography with all his heart when it claims to be considered a fine art. It is false to fine gradations, exaggerates and inverts. In truth, even although photography was infinitely more literal than it is, it could never supplant art, because it is the medium of no measured scales of emotion. An artist is the better artist the more faithfully that, by means of his medium, he stirs in us correlated emotions—subtle and evanescent, yet faithfully-graduated scales of feeling,—which surrender themselves to no systematic analysis. Nature is thus a series of symbols loosely arranged and waiting for the artist's mood and the artist's eye to master by true laws of selection. Selection not only of symbol, but of mood, is thus the law of art—a point of which Mr. Hamerton might have made even more than he has done in this connection. With some great artists, moods mix, and the simplicity of the symbol is lost, as in Martin and sometimes even in Doré, and this gives rise to what is properly the grotesque; with others, the mood never reaches sufficient intensity to illuminate the symbol, and hence cold literalism and aim at mere "truth" as seen in some works of the preraphaelite painters. And hence we find what might be claimed as a sufficient justification for Mr. Hamerton's deliverance that "Preraphaelitism was an intellectual and scientific movement rather than an artistic one, and as art is better understood and more valued on its own account, there will be less risk of these disturbances from without."

But it is odd enough that, whilst Mr. Hamerton detects and traces out very clearly the effect of the insurgence of the modern "scientific passion" in the preraphaelites and in Mr. Ruskin, he should have given no sign whatever of having discovered it in Mr. Tennyson, who, on one side,—its more purely philosophic side,—is really its most powerful exponent. "In Memoriam," in spite of its wonderful beauty and stately rhythms, yet often verges on the simple grotesque through ungraded changes of mood, mainly due to the poet yielding himself to purely intellectual impressions and starting afresh from them. Instances of this might be furnished—notably that section beginning, "The baby new to earth and sky"—which, coming between two of especially elevated emotional reference, with its philosophy of consciousness, somehow fails to justify itself, at least to a simple and unartificial mind. Or that other, so admirable in itself:—

"The truths in manhood darkly join,
Deep-seated in our mystic frame"—

which is in one sense, at least, lyrically non-conducting. Had we space it would be easy to justify this statement by many instances. This is a very fair, moderate, lucid, yet discriminating, summary on Mr. Ruskin's influence:—

"It is difficult to speak quite justly of Mr. Ruskin's influence in a little space, because it has been complicated in its effects, but he did great harm to many of the younger landscape painters, though no doubt with the very kindest and best intentions. He had two very strong and catching enthusiasms—the enthusiasm for natural magnificence and the enthusiasm for novelty and discovery in the fine arts. Many of us were fully prepared to be partakers of these enthusiasms, by the same influences of literature and science which had excited them in Mr. Ruskin himself. It was our great delight to live with the magnificence of nature, and to do, in art, what had never been done before. We lived most happily in the wildest solitudes, and we attempted to paint effects which the elder landscape painters had never recorded upon canvas. But our ardour was not really and fundamentally artistic, though we believed it to be so. It came much more from a scientific motive than from any purely artistic feeling, and was a part—though we were not ourselves aware of it—of that great scientific exploration of the realms of nature which this age has carried so much farther than any of its predecessors. Whilst botanists and geologists were occupied in investigating the construction of landscapes, we investigated its aspect, and the expedition which became subsequently known as *A Painter's Camp in the Highlands*, was as much a scientific expedition (to compare small things with great) as the voyage of the Challenger. The distinction between scientific and artistic feeling, as applied to landscape painting, may be easily and firmly defined. The thorough artist is always occupying himself about the effect of his technical arrangements, and he keeps steadily in view one object, which is to produce a certain emotion in the spectator—the emotion of awe, delight, or melancholy, as the case may be. The thorough artist is always absolutely regardless of truth, except just so far as it is conducive to his artistic purposes, and he goes to nature simply to give himself emotions which he can communicate by her art to others. Now, our temper in going to nature is very different from this. We went in search of a rigidly accurate truth, and of new truth, which is an entirely scientific state of mind. Our pictorial work was as much a scientific exposition as the chapters on the *Structure of the Alps* in the fourth volume of *Modern Painters*. And I perceive now, having learned to distinguish between the scientific and artistic spirit, that the proper expression for what I learned in the Highlands (I learned a good deal there in an irregular way), would have been, not pictures, but a book with coloured illustrations."

Mr. Hamerton has, of course, a great deal to say about the defects of art-criticism in his chapter on Art-criticism, and is very severe on several recognised methods. His exposure of these is not wanting in a sort of humour. There is one good passage which hits several weak points:—

"There is the safe old well-known critical trick of blaming a thing for not being something else. The aims of our English painters are, to their honour, so large and various that endless opportunities occur for the exercise of this ancient artifice. The wonder is, that there should exist people so simple as to be imposed upon by it; yet it still apparently answers, like many other cunning contrivances of our ancestors, which modern ingenuity strives in vain to supersede. Thus, if I want to leave an impression that John Lewis or John Brett are not what they should be, I have only to suggest that Reynolds or Gainsborough did not paint in that manner, which, of course, is undeniable."

"But an invention which modern times may fairly claim is the art of hinting that you could say a good deal against a picture if you felt inclined, but that the faults you vaguely allude to are too obvious to require specification. This has a great effect on people not very conversant with art. Another form of it is to allude to classes of art, whose merits and value you cannot quite safely deny, as if they were so very familiar as to have become quite stale and tiresome. There exists amongst artists a complete vocabulary of slang, the great convenience of which is that it enables you to talk knowingly about your superiors, and without committing yourself to the expression of a single real opinion, affect to estimate lightly all that they have accomplished."

In this manner he succinctly sums up the main disadvantages inseparable from the artist acting as critic, and the literary man in the same capacity, and we need hardly say that we agree with him in the main:—

"The objection to artists, as writers on art, is their injustice; the objection to literary men who write on art is their ignorance of technical conditions and difficulties, and their constant incapacity to make the necessary allowances. The plain truth is that to write on art we require two distinct educations, one in literature and philosophy, the other in practical art-work. It is difficult to have the two in sufficient strength and completeness; hence the excessive rarity of competent writers on artistic subjects. Successful painters find that the cultivation of their own corner in the great garden of the arts occupies the whole of their time and energy; successful writers need several hours a day for the study of literature, so that they have rarely the time for much practical work in the fine arts. And yet it is practical work, and this alone, which opens our eyes to nature. It is with pencil and brush, and not with book or pen, that we clear our way through the forest of thorns that encircles the paradise of art."

Mr. Hamerton acknowledges that his present opinion about the practice of landscape is that it ought always to be painted from memoranda and never from nature; and he gives many reasons for this decision. The chief one is that no two aspects of the same scene are identical, and that, even in the open air, the painter

works from impressions, which he could perhaps more consistently, powerfully, and faithfully revive in the studio, because the ever-changing appearances of nature can only distract instead of aid him. He makes reference to Mr. Peter Graham, whom he characterises as one of the most remarkable landscape-painters the world has ever seen, and quotes an observation of that artist to the effect that it is a mistake for the young artist to begin with landscape, owing to the complexity and evanescence of nature's aspects, and he recommends rather an initial stage of portrait-painting. This is, perhaps, rather extremely put, but it is not difficult to see the grounds of it from Mr. Hamerton's point of view and the candid admission he makes that "*A Painter's Camp*" was, in view of direct intention, a sheer blunder.

The book is full of valuable practical hints, as well as of glimpses of a philosophy of art. Young artists will find plenty of technical hints as to the best form of memoranda, and may gather, if they like, hints of symbols which may prove more or less useful to them.

The chapter on "Word Painting" is perhaps calculated to be more generally interesting than most of the others. The criticism of Mr. Tennyson as a landscape-painter is almost exhaustive, and would have been wholly so, had he but more distinctly recognised what may be called the artificial and self-conscious element in Mr. Tennyson's landscape. That critic was certainly rather bitter and extreme, but he was not wholly without ground, who christened Mr. Tennyson a "landscape-gardener in words." Mr. Hamerton is especially good in "Artists in Fiction," and shows clearly how much depends on changed views in society as to the real position of the artist, while he greatly desiderates a more liberal education for the artist. Of the new essays, those on picture-dealers and picture-frames, are especially good; whilst that on "Science as an Aid to Art," is full of sense and thought.

A TWOFOLD POPULAR TREATISE.*

Sometime ago we had occasion to speak favourably of Mr. Cooper's "Plain Pulpit Talk," which we described as the sort of preaching which Lord Shaftesbury evidently had in his eye when he desiderated working-men preachers to working-men, going among them not as clerics, but as fellow-workers. Within a very short period we had also to speak of his "Bridge of History," which we characterised as a thoughtful, pregnant, lively illustration of Providence in relation to history, remarking on the fertility of the writer's intellect, which never seemed to be overweighted with what lay beyond its immediate need, and yet never for an instant lacked a fact or an illustration. If we had not already written these words, we should have had further justification in using them now in reference to this new little volume, supplementing so far the arguments of that earlier one. Mr. Cooper had said in his preface to the "Bridge of History" that "if the sample of my lecturing, which I now publish, meets with acceptance, I may try to put the rest—all as yet only spoken—into writing for publication." And, surely, he is right in accepting the call for the eighth thousand of that book as a warrant to send out this other—"God, the Soul, and a Future State."

Mr. Cooper certainly does not lean to authority. If anything, his natural tendency rather is to set authority aside and try for himself, honestly and reverently. This whole volume is a remarkable instance of mingled independence of thought, and yet willing acceptance of the results of the thought of others. But he receives nothing, till he has carefully tested it; and it is the impress of downright thoroughness and strong personal influence—of honest correspondence between the various steps and stages of the thinking and the underlying convictions of heart and soul, which gives such an accent of sincerity to the whole composition. The logic is good; there is no slimming over of any part of the mental work; but the mental and the moral lines gladly coincide, and at every point relieve each other, and this really furnishes the distinctive attraction of the writing. What Mr. Cooper in the former volume did in relation to Providence, he may be broadly said to have, in this one, done for plan and structure in the physical creation. He elucidates the bearing of the arguments of Butler, Clarke, Paley, and Gillespie,—revises, supplements, and shows how, without suspicion of being forced, they are still broadly applicable, and include and illuminate many of the more recent facts and developments of scientific research, other-

* *God, the Soul and Future State. A Twofold Popular Treatise. By THOMAS COOPER, author of the "Bridge of History over the Gulf of Time," &c., &c. (Hodder and Stoughton.)*

wise lying isolated, and tending to be contradictory elements. What we admire most of all about Mr. Cooper's style of argument are these two things—first, his constant reference to the moral side of things; and next his wonderful facility of illustrating one fact of science by reference to another. Analogy is often said to be the most fruitless and misleading of all forms of thought, and doubtless when driven to an extreme it may become very absurd; but men in the mass will always be moved by certain wonderful correspondences which obtain between different objects and elements—between material and moral—between soul and sensible symbol; and herein is laid the foundation for a consistent moral science. Some analogies are apprehended as universal; and are no sooner pointed out than they claim acceptance. That, for example, of Butler and the watch as implying a designer, and the world with its wonderful adaptation and mutual inter-adjustment, as also implying a designer, belong to this class; and certainly when Butler hit on that figure, he added one of the clearest and most valuable arguments to the stock of human instruments of conviction. But if it is supposed from this that Mr. Cooper is abstruse and dry, because he discusses the arguments of Butler and Paley, nothing could be more erroneous. He never pros; he is as light and lively as ever. He is seldom at a loss for an anecdote or an illustration, whether dealing in some detail with a bat's wing, to show its wondrous structural adaptation for the life to which it was destined, or the singular conformations of the camel for the very exceptional calls upon it. It is clearly impossible in our space to exhaustively prove the truth of what we have said by means of extracts. We can afford only one; but it is very characteristic, as showing how Mr. Cooper can make physical truths serve his moral end:

"There is one fact which one cannot think of without some degree of amazement; and which we ought never to think of without great thankfulness. The heart has no sense of outward touch. If I could put my finger and thumb on each side of the heart of some person in this room, without touching any other part of his frame, he would not know when his heart was touched, unless he saw me in the very act of touching it."

"What! some one will exclaim, 'do you mean to say that the heart, which is so instantaneously sympathetic with all mental emotion—which is so fearfully subject to palpitation and neuralgia—has no sense of outward touch? It seems incredible!'"

"And yet it is a known fact that the heart has no sense of outward touch. I might quote to you more modern proofs; but I choose to give you one which is more than two hundred years old, because I like to revive the memory of great benefactors of our race, and to revive and strengthen our sense of indebtedness to them."

"The celebrated William Harvey, the discoverer of the circulation of the blood, and physician to King Charles the First, gives us this extraordinary relation. The son of Lord Montgomery had a severe fracture of the ribs when a child, which left an abscess that could not be cured. He went abroad, and came back to this country when he was between sixteen and nineteen years old, it was reported, with a large aperture in his left side, through which his lungs could be seen and touched. The king heard of this strange story, and sent Harvey to learn the truth of it. Harvey found the young nobleman, who readily exposed the wound for his inspection. Instead of the lungs, Harvey found it was the apex of the heart which could be seen and touched. The action of the heart responded to the beat of the pulse in the wrist; and Harvey—the enthusiastic man of science, who endured so much obloquy for the maintenance of his great doctrine of the circulation of the blood—had, here, a full confirmation of its truth! He took the young nobleman to the king, who also handled the heart, and marked the circulation of the blood. But the most wondrous discovery, alike to the king and to the physician, was that the young nobleman did not know when they touched the heart, except he saw them touch it. They found the heart was without the sense of outward touch."

"This is a strong proof of beneficence of design in God. If the heart were sensible to outward touch, we should seldom eat without pain. For, as the stomach turns upward and presses against the lungs, and the lungs against the heart, as we continue to eat, the act of pacifying our hunger, or gratifying our palate, would cause suffering at the heart. Any poor fellow who only got a good dinner once a week, and then indulged himself, would have to pay bitterly for his excess."

We could wish to see this little book in the hands of every working man. They would be quick enough to see that it is the product of one who has made his own ground sure, after many trials, and who is a genuine well-wisher to their class; and probably more good might be done by it than by the distribution of much literature of a more directly religious or devotional character.

BRIEF NOTICES.

Descriptive Sociology: or, Groups of Sociological Facts. Classified and arranged by HERBERT SPENCER. Compiled and abstracted by DAVID DUNCAN, M.A., Professor of Logic, &c., in the Presidency College, Madras; RICHARD SCHEFFIO, Ph.D.; and JAMES COLLIER. English compiled and abstracted by JAMES COLLIER. (Williams and Norgate.) The last clause of the title-page alone refers to the part of the work now published. The whole work will, when compiled, do

for each country ancient and modern, what has been now done for England. It will consist of three divisions comprehending three groups of societies:—1. Uncivilised societies; 2. Civilised societies—extinct or decayed; 3. Civilised societies—recent or still flourishing. A detailed description of the part before us will give the reader an idea of what the whole work will consist. First, as to size; it is printed in folio on thick paper, which was rendered necessary by the tables of parallel facts. But the preface informs us that ultimately the tables will be published separately and the explanatory extracts will then be issued in octave volumes for convenient reading. Next as to the contents. This consists of two parts, the tables and a series of extracts from various histories which explain or confirm the statements made in the tables. These tables are seven in number, and form a conspectus of the national history, dating from the earliest known period to the year 1850. The first column registers the dates, the last events of marked importance. Midway between these a list is given of the chief persons of the period under review. This list divides the other columns into two sets, those which contain data of a structural character, and those which are functional. Under the first head are included those which refer to trades, to political, domestic, and social relations, to ecclesiastical institutions, to social customs. Under the latter, or functional, we find an account of æsthetic and moral sentiments, religious ideas and superstitions, knowledge, language, processes, and products. Following the tables are seventy pages of extracts from 170 works, the lists of which are subsequently given. These extracts run parallel with the tables, explaining, expanding, or confirming them as may be necessary; and are of the utmost interest. It is quite impossible for us, without copious extracts, to give any idea of the value of this work; but any one who has an opportunity of turning over its pages will see at a glance how great a contribution it is to the knowledge of English history as a whole. Let any one select, for example, that column in the tables which refers to religious ideas and superstitions, and it will be found that a continuous history is presented that no one book beside itself contains. The expansion of this column in the subsequent part furnishes the materials and references to materials which enable the reader to enter upon the study of any period in the fullest detail. It is not, however, as a mere conspectus of English history that this work has been compiled. It is descriptive sociology, that is, accumulations of data for sociological inductions. It is a tribute to the conscientiousness with which Mr. Herbert Spencer does his work; and it will remain when finished a memorial of his industry and that of his coadjutors. The preface informs us that, of the first division, thirty tables are already stereotyped, and the remaining forty are in manuscript. The classified extracts belonging to the thirty stereotyped tables are ready for the press; and the classified extracts belonging to the remaining forty tables, similarly ready, are either on their way from India or will shortly be so. These are the work of Mr. David Duncan, of Madras. The first instalment of the second division is almost finished, and may be expected before the close of this year.

The Shepherd's Garden. By WILLIAM DAVIES, Author of "Songs of a Wayfarer," &c. (Sampson Low and Co.) Mr. Davies, whose "Pilgrimage of the Tiber" has recently received such favourable notice, again appears before us as a poet. The interval since the publication of "Songs of a Wayfarer" is very short, but Mr. Davies seems to be at once versatile and finished. This volume shows ripe culture, fine fancy, decided metrical resource, and some real feeling. But he is, as we think, wrong so far in choosing to follow so completely as he does the style and the tricks of the poets of more than a century ago. He is often delightfully quaint, sometimes, too, a little stiff and imitative; but we have read the little volume with uncommon pleasure. There can be no question about poetic gift, but sometimes there is hint of an artificiality of treatment that really does not lie in the theme itself. "Corydon's Lament," at p. 80, is we think open to this criticism, and so is "Love's Funeral," and "Love a Sergeant." There is more of conceit than true fancy in these. But one or two are uncommonly sweet and charming. Herriek could not have been more dainty or bountiful. The "Festival," for example, has a delicate heartiness that is rare. "Cupid's Theft" is admirable:—

"My rose grew crimson in the bower,
My fruit hung on the tree,
When thou didst come in evil hour,
And plucked them all from me."

If the last clause had been equal to the first, it had been perfect.

Living Voices: Selections chiefly from Recent Poetry. With a Preface by His Grace the Archbishop of CANTERBURY. (Strahan and Co.) This is a very admirable selection, and the arrangement has been made with great care and taste. It is in five sections. Love Poems; Poems of the Family Affections; Poems of Travel and Adventure; Poems of Sentiment; and Poems Mainly Descriptive. All the leading poets of the day are fairly represented. Tennyson, Browning, Mrs. Browning, the Rossettis, Buchanan MacDonald, Gerald Massey, Lord Houghton, Principal Shairp, Jean Ingelow, &c. The only name of note we miss is that of Mr. Swinburne; and, if the editor refrained from representing him on certain grounds, it is difficult to

know on what principle one of Mr. Rossettis poems was chosen. But the volume is really very well done and attractive, in spite of a few misprints—almost unavoidable in such a case. It is well printed, neatly got up, and well suited for a Christmas or birthday present, and as such we doubt not it will be largely used.

The latest addition to Messrs. Warne and Co.'s "Chandos Classics" is *Hallam and De Lolme's Constitutional History*. It is an admirable book, calculated to be of infinite service to students. In this cheap form it will be really brought within the reach of all, and should be found a very admirable text-book. These volumes are got up in a manner which makes them exceedingly handy to carry.

"Aunt Louisa" thus early tempts the juveniles with a gorgeous volume, which is called the *National Album*. (Warne and Co.) This ambitious title is justified by the adoption of two of our oldest national nursery stories for illustration—"Jack and Jill" and "Punch and Judy." The other and modern tales are—"My Children" and "The Faithful Friend." To illustrate these four stories Mr. Kronheim has designed twenty-four pages of pictures glowing with bright colours, some of a comic nature and others treating of domestic scenes. Some of them are exceedingly well executed and attractive. The *National Album* will be a great treat to our young friends.

SCHOOL BOOKS.

The International Atlas. By W. F. COLLIER, LL.D., and L. SCHMITZ, LL.D. (Collins and Co.) This portable volume contains sixty-two clear, well-executed maps, showing the latest discoveries and changes of boundaries. About thirty of the maps relate to historical and classical geography, and are fully explained by descriptive letterpress from Dr. Collier's pen. Dr. Schmitz deals with classical geography. These condensed notes are very valuable. We have found the atlas of great value for young people, and can only wonder how so complete a volume can be offered by the enterprising publishers at the very low price of half a guinea.

Student's Class-Book of Animal Physiology. By T. AUSTIN BULLOCK, LL.D., &c. (Manchester: J. Heywood.) The matter of this book is better than the method. As we remarked respecting this author's *Astronomy*, so on this, we ask why use the objectionable means of question and answer? The question is for testing assumed knowledge, not for communicating information.

Animal Physiology, chiefly Human. By JOHN ANGELL. (Collins and Co.) This is an admirable manual. The illustrations are really such, not mere emblems, or unintelligible pictures.

First Book of Geology. By W. S. DAVIS, LL.D. (Collins and Co.) This book is not specially designed for the science and art examinations of South Kensington; but will be found not the less useful as an introduction to the study of the science of which it treats. Dr. Davis gives sensible advice to the students, and writes clearly on the subject of study.

Domestic Economy for Elder Girls. By JOSEPH HASSELL, Associate of King's College. (Collins and Co.) We congratulate Mr. Hassell on the success he has achieved in compiling this book. Our admiration possesses in an unusual degree the element of wonder that any man has done so well what we should have thought no man could do at all. We advise all who have to do with the instruction of girls to use this book.

Outlines of Natural History for Beginners. Being Descriptions of a Progressive Series of Zoological Types. By H. ALLEYNE NICHOLSON, &c., &c. (Blackwood and Sons.) The teacher who may be seeking for a text-book of natural history should examine this book. The title-page indicates its peculiarity as a manual for beginners. The author further explains his plan in the preface. He tells us that instead of reviewing the divisions of the animal kingdom in a systematic manner, he has chosen a series of common types, representing the various classes of animals; the leading peculiarities of these types have been described more or less fully. The plan is a good one, and is worked out carefully and with great simplicity.

Historical and Genealogical Tables, English and Continental. By Dr. WILLIAM DAVIS, B.A. (Simpkin and Marshall.) Thirteen tables which should be found in every History of England; but, as they are not, Dr. Davis has wisely issued them separately. Some of the tables are novel, as, for example, that in the Cromwell family. Some others are unusual; that especially in the Bourbon and Orleans dynasty, which has an exceptional value at the present time.

Miscellaneous.

THE LIQUOR QUESTION AT BIRMINGHAM.—The secretary of the United Kingdom Alliance has received the following letter from a correspondent at Birmingham:—"The municipal elections are over, and the result shows a grand day's work. Mr. Wadhams, the chairman of the Licensed Victuallers' Association, and who has been in the council for sixteen years, has been defeated by an Alliance man. The secretary of the Licensed Victuallers' Association has been defeated by Mr. Derrington,

one of our Birmingham Alliance Executive; and the solicitor of the Licensed Victuallers' Association has also been defeated by another Alliance man and teetotaler. The publicans' men have been defeated in every ward, and everywhere our men have been successful. Great excitement prevails, and Birmingham is convinced that the publicans are not omnipotent. This day's work will do much to convince the Liberal party that they have nothing to lose by casting the publicans overboard, and taking in the temperance men."

OPENING OF ANOTHER BOARD SCHOOL.—A new board school was formally opened on Monday morning, in Hamond-square, Hoxton, by Mr. Charles Reed, M.P., vice-chairman of the board, Mr. T. B. Smithies, Mr. James H. Crossman (members for the Hackney division), the Rev. J. Wightwick, vicar of the parish, and many other gentlemen being present. The school stands in the centre of a very populous and poor neighbourhood, and is constructed to accommodate 375 boys, 388 girls, and 376 infants, making a total of 1,139 children. The rooms are spacious and well ventilated, and one novel feature is a covered playground for the girls, on the roof, and of a height of forty-one feet from the ground. This arrangement enables the children to breathe comparatively fresh air. The building was designed and carried out under the superintendence of Mr. E. R. Robson, the architect to the board, and is one of the first of his design. The total cost of the building was about 6,144l.

A WORKMAN'S TOWN.—Lord Shaftesbury on Monday presided at a meeting held in the Workman's Hall on the Shaftesbury Park Estate, at Clapham, to celebrate the completion of a portion of the buildings on that estate, of which his lordship laid the foundation stone a year ago. His lordship said he was filled with astonishment when he saw what had been achieved within twelve months. It was the strongest possible exemplification of the truth of the proverb, "Where there's a will there's a way." Solomon said there was nothing new under the sun; but this workman's city was undoubtedly a new thing. It was a city founded, raised, regulated, and paid for by the working people of England; and it was now for them to do all they could to falsify the misgivings of those who doubted such enterprises. Lord Shaftesbury praised the buildings, which he considered perfect from a sanitary point of view, and commended those who had been instrumental in building the "workman's city."

GREEK AT LONDON UNIVERSITY.—The authorities of the University of London have removed Greek from the list of compulsory subjects in the initiatory step to University membership. Hitherto a knowledge of mathematics, natural philosophy, chemistry, Greek and Latin (grammar, history, and geography), English, and either French or German, at the option of the candidate, has been included in the list of essential subjects, and "special stress" has been laid on the accuracy of the student's acquirements in Greek and Latin grammar. This is now changed. The following notice appears upon the title-page of the new regulations for matriculation:—"Candidates are informed that Greek is no longer compulsory at the matriculation examination, but that until after January, 1875, it will be ranked as optional with French and German, so that it will be sufficient for any candidate to pass in any one of these three languages, though credit will be given to candidates in Greek in addition to French or German."

THE HOME RULE MOVEMENT.—The arrangements for the Home Rule Conference in Dublin are now nearly completed, and it will be held on the second or third Tuesday in November. The requisition summoning it has received 18,000 signatures. The *Nation*, in an article headed, "Carrying the Outworks," quotes the following passage from an article in the *Times*:—"If the demand for Home Rule proves really to be the demand of the Irish people, we shall be compelled seriously to consider in what way it may be yielded to them with least mischief, and to devise the various checks and safeguards on which it would be necessary to insist." The *Nation* adds—"So speaks the *Times* in its issue of Wednesday, Oct. 29, 1873. To this, then, it has come at last. It is, indeed, a momentous declaration, this deliberate acknowledgment of the leading organ of British opinion, that if the Irish people put forward their claim as a national demand there is nothing for Englishmen but to consider how it may best be conceded."

THE LAMBETH BATHS WINTER MEETINGS.—The series of winter meetings which take place annually at the Lambeth Baths, under the auspices of the Rev. G. M. Murphy, pastor of the Congregational Church, Borough-road, were inaugurated for the present season on Saturday evening last. The attendance was exceedingly numerous, so much so that the later arrivals found considerable difficulty in obtaining admittance. Tea was served at about half-past six, and at eight the business of the evening commenced with the singing of hymns by the Borough-road choir. Mr. Murphy then made his usual statement, and read a letter from Mr. Samuel Morley, M.P., expressing his warmest sympathy with the objects of the meeting, and regretting his unavoidable absence, in consequence of numerous engagements. Mr. Murphy having read the programme for the season, reminded the audience that, although they were indebted to Mr. Morley for the rent of the Baths, there were lighting and several other expenses which had to met out of the sums paid for admission, and the contributions of the Borough-road congregation. He was happy to say that during the more recent seasons the meetings had left no residue of debt.

The programme would include musical and scientific entertainments, recitations, newspaper readings, and on Sundays religious meetings. The rev. gentleman drew a most hopeful picture of the prospects of the meetings, and was greeted with frequent bursts of applause. Alderman M'Arthur, M.P., who presided, followed with a few observations, pleading indisposition as an excuse for brevity. He expressed a warm approval of the meetings and their objects, and complimented Mr. Murphy on the success of his praiseworthy exertions. The Lambeth Baths meetings were, he said, attracting considerable notice amongst members of Parliament, and he promised to bring some of those gentlemen down to the Baths to judge for themselves. Resolutions approving of the Baths meetings were moved and seconded by Sir J. C. Lawrence, M.P., Mr. J. Inwards, Mr. Dunn, and Mr. Ray. Sir J. C. Lawrence, although prohibited by the rules from touching upon politics, glanced at some of the leading questions of the day. He rejoiced at finding that some steps were being taken to prevent the sale of adulterated articles to the poor, but expressed his hope that means would be found for reaching the makers as well as the retailers of adulterated goods. He hoped to see elementary education made compulsory and free, and that efficient steps would be taken for the improvement of the dwellings of agricultural labourers. The hon. baronet stated that having had occasion to visit a property of which he was trustee down in Kent, he found the labourers' cottages in a shocking condition, and had ordered their immediate demolition and the substitution of dwellings fitted for human habitation. He passed a warm eulogium on the meetings, and upon the liberality and zeal of Mr. Morley and their president, Mr. Murphy. There was some excellent music, vocal and instrumental, in the course of the evening, including the singular performance of the Lancashire Bell-ringers.

Gleanings.

What plant is capable of giving out the most heat?—A fern is.

How can a man see the point of a joke when he himself is the butt?

A little American lad who had just commenced reading the newspapers, asked his father if the word "Hon." prefixed to the name of a member of Congress, meant "honest."

One of the sufferers by a late railway accident was rushing wildly about, when some one asked him if he was hurt. "No," he said, "but I can't find my umbrella."

A writer on physiognomy sagely says:—"A human face without a nose doesn't amount to much." Whereupon Mr. Jones observed "that a human nose without a face doesn't amount to much either."

It is stated in the American papers that Mrs. Brigham Young No. 17 intends to start on a lecturing tour, and tell what she knows about Mormonism.

A GERMAN JOKE.—The correspondence which has recently passed between Emperor William and the Pope has been the subject of a good many jokes in Germany. A sound Romish dairyman at Breslau was a few days ago scandalised by the remark of one of his customers, with reference to his milk—showing somewhat of a bluish tinge—that it looked like "the Pope's milk." "The Pope's milk," he replied, "what do you mean?" "Why, the Pope the other day said," was the rejoinder, "that all that had been baptized belongs to him."

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

LUCY-WHITE.—October 29, at Norwood Chapel, by the Rev. R. Wardlaw Thompson, Henry W. Lucy, London, to Annie, third daughter of John White, Everton.

MCCULLOCH-SINCLAIR.—October 29, at Stamford-hill Church, by the Rev. Alexander Hanney, William McCulloch, Lawrence-lane, London, eldest son of A. G. S. McCulloch, Esq., Belfast, to Jane Robertson, third daughter of Robert Sinclair, Esq., New Park, Highbury, and Wood-street, City.

DEATHS.

GRIFFITHS.—August 31, at his residence, High-street, Swansea, the Rev. Evan Griffiths, in the 79th year of his age, much beloved and respected by all who knew him.

CALLENDER.—Oct. 27, at Ardville, Leith, Margaret, wife of Mr. Thomas Callender, and fourth daughter of the late William Campbell, Ballynagard House, Londonderry.

DAVIES.—Oct. 28, at Llandilo, the Rev. Thomas Davies, Independent minister (very suddenly) in the 53rd year of his age, and the twenty-sixth of his ministry.

HAMILTON.—Oct. 30, suddenly, at Langloan, Coatbridge, by Glasgow, Janet Hamilton, author of "Poems and Essays," "Poems and Ballads," &c., aged 78 years.

WATERMAN.—Nov. 4, at her residence, 16, St. George's-road, Wimbledon, Caroline, widow of the late Thomas Waterman, Esq., of Ashgrove House, Redland, Bristol, in the 72nd year of her age.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

ROYAL HEATHER TWEEDS, 6s. 9d. THE DRESS.—A pretty useful autumn dress fabric. Patterns sent, post free, to all parts of the world.—S. AMERY, 7, High-street, Clapham, London, S.W.

BANK OF ENGLAND.
(From Wednesday's Gazette.)
An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 29, 1873.

ISSUE DEPARTMENT.	
Notes issued	£33,757,585
Government Debt. £11,015,100	
Other Securities ..	3,984,900
Gold Coin & Bullion	18,757,585
Silver Bullion	—
£33,757,585	£33,757,585

BANKING DEPARTMENT.	
Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £11,939,360
Reserve	3,878,359
Public Deposits ..	18,282,175
Other Deposits ..	20,295,712
Seven Day and other Bills	447,300
Notes	7,760,880
Gold & Silver Coin	694,627
£40,690,519	£40,690,519

Oct. 30, 1873. S. O. GRAY, Deputy Chief Cashier.

BREAKFAST. EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London."

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-st., Oxford-st., W.

THOSE WHO HAVE MOST PATIENTLY AND PERSEVERINGLY STUDIED HUMAN PHYSIOLOGY have now concluded that in the nerves lie the centre of action, the spring of movement, and regulation of vital functions. In variable and relaxing weather, Holloway's remedies are especially serviceable in maintaining nervous vigour, and defending the frame against ill-consequences from dampness or chills. If the first symptoms receive attention and judicious treatment, not only will future danger be averted, but old ailments will give way, and better health will be attained, than was attained before illness. No treatment for safety and certainty of success, may be so confidently relied upon, as that discovered by Professor Holloway, whose Pills and Ointment always restore the sufferer.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 3.

The show of English wheat on the stands was small this morning, but the arrivals of foreign wheat are liberal. We had a quiet market, without any change in prices of English or foreign wheat from last week. The flour trade was inactive at former quotations. Peas and beans were unchanged in value. Barley of all descriptions realised rather more money. Of oats we have small arrivals, and prices have advanced 6d. per qr. since last Monday. Indian corn also has improved in value 6d. per qr. during the week. Cargoes at the ports of call are unaltered in value.

CURRENT PRICES.		Per Qr.	Per Qr.
WHEAT—		s. d.	s. d.
Essex and Kent, red	54 to 62		
Ditto new	53 58		
White	52 66		
" new	52 66		
Foreign red	57 61		
" white	63 —		
BARLEY—			
English malting	34 39		
Grinding	30 32		
Distilling	36 42		
Foreign	37 41		
MALT—			
Pale, new	72 77		
Chevalier	42 51		
Brown	52 58		
BEANS—			
Ticks	34 39		
Harrow	36 44		
Pigeon	44 50		
Egyptian	37 39		
PEAS—			
Grey	34 to 38		
Maple	39 44		
White	39 45		
Boilers	39 45		
Foreign	33 40		
RYE—			
	42 44		
OATS—			
English feed ..	22 30		
" potato	— —		
Scotch feed ..	— —		
" potato	— —		
Irish Black ..	22 24		
" White	21 28		
Foreign feed ..	26 33		
FLOUR—			
Town made ..	50 57		
Best country ..	45 47		
households ..	45 47		
Norfolk & Suffolk	39 44		

METROPOLITAN CATTLE MARKET, Monday, Nov. 3.—The total imports of foreign stock into London last week amounted to 14,779 head. In the corresponding week in 1872 we received 8,229; in 1871, 16,308; in 1870, 16,999; in 1869, 10,849; and in 1868, 7,899 head. A quiet tone has pervaded the cattle market to-day, business being hindered during the earlier hours by the fog. The supply of stock has again been large, and fully equal to requirements. In the best lairs the show has been extensive; but there has been a marked scarcity of prime breeds, the bulk of the receipts coming to hand in indifferent condition, and the extreme quotation paid for them has been 6s. 2d. to 6s. 4d. per 8lbs. Medium and inferior breeds have been dull of sale. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,800, from other parts of England about 700, inclusive of Welsh Runts and Herefords, and from Ireland about 250 head. On the foreign side of the market there has been a moderate show of stock, including receipts from Tonnage and Spain. The demand has been quiet, and inferior breeds have been lower in value. The sheep market has been less fully supplied, and choice store kinds have been scarce. Sales have progressed heavily at about late rates. The best Downs and half-breeds have made 6s. 8d. to 6s. 10d. per 8lbs., but the top quotation has been exceptional, while secondary sorts have been drooping in value. Foreign breeds have been barely so firm. Calves have been in short supply and moderate request, at barely late rates. Pigs have been quiet, but tolerably firm.

Per 8lbs. to sink the offal.		s. d. s. d.	s. d. s. d.
Inf. coarse beasts	4 4 to 10		
Second quality	5 0 5 4		
Prime Southdown	6 8 6 10		
Prime large oxen	5 10 6 0		
Prime Scots ..	6 2 6 4		
Coarse inf. sheep	4 4 4 10		
Second quality	5 4 5 10		
Pr. coarse woolled	6 4 6 6		
Prime Southdown	6 8 6 10		
Large coarse calves	4 2 4 6		
Prime small ..	5 0 5 4		
Large hogs ..	4 6 4 10		
Neat sm. porkers	5 0 5 4		

METROPOLITAN MEAT MARKET, Monday, Nov. 3.—The supplies of meat offering here to-day were only moderate, but amply sufficient for the demand, and the quotations, as compared with this day week, show a marked reduction.

Per 8lbs. by the carcase.		s. d. s. d.	s. d. s. d.
Inferior beef	3 0 to 3 6		
Middling do.	4 8 4 2		
Prime large do.	4 6 5 0		
Prime small do.	4 10 5 4		
Veal	4 0 4 8		
Inferior Mutton	3 3 to 4 0		
Middling do.	4 0 4 6		
Prime do.	4 8 5 4		
Large pork ..	4 0 4 4		
Small do.	4 8 5 4		

PROVISIONS, Monday, Nov. 3.—The arrivals last week from Ireland were 565 firkins butter, and 3,895 bales bacon; and from foreign ports 27,996 packages butter, 1,596 bales, and 190 boxes bacon. For Irish butter there is a very limited sale, and prices are nominally without change. Foreign meets a steady sale at full prices, and the supplies are good. Bacon has met a steady sale, at little or no alteration in prices during the week; best Waterford sideable charged 76s. on board for orders.

COVENT GARDEN MARKET, Friday, Oct. 31.—We have had an increase in our supplies during the last few days of fine weather, especially in apples and pears. Of some sorts the supply exceeds the demand, and prices consequently rule low in the wholesale markets. Arrivals from the continent are also large.

HOPS, BOROUGH, Monday, Nov. 3.—A fair amount of business has been transacted during the past week in all descriptions of hops, at well-maintained rates. Choice samples are scarce, and realise full values. The firm position taken by the last growth has caused a slightly better demand for Yearlings, which have been selling at the recent currency. Continental markets are unaltered. Mid and East Kent, 6l., 7l., 9l. 9s.; Weald of Kent, 5l. 10s., 6l. 6s., 6l. 15s.; Sussex, 5l., 5l. 12s., 6l.; Country Farnham, 6l., 6l. 10s., 8l.; Farnham, 7l., — 8l. 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 3.—With fair supplies offering, inasmuch as the quantity is concerned, its trade for most kinds of potatoes continues steady, and prices remain without special alteration. Regents, 100s. to 120s. per ton; Rocks, 70s. to 90s. per ton; Kidneys, 110s. to 120s. per ton; Flukes and Victorias, 110s. to 130s. per ton.

SEED, Monday, Nov. 3.—There were a few samples of new English cloverseed offering: those of fine quality were held very high, the yield not being well spoken of. Foreign qualities, both red and white, were quite as dear, but business passing in both sorts was limited. Fine trefoil supported previous values for small parcels. White mustardseed was purchased slowly at last week's currencies. A few samples of new brown were offering at moderate prices, but these were in limited request. Canaryseed brought full prices steadily. New Dutch hempseed realised last week's prices. Fine samples of English rapeseed commanded full prices steadily. Winter tares were in good supply, and few being wanted, prices were rather lower.

TALLOW, Monday, Nov. 3.—P.Y.C. is dull, and is now quoted at 39s. 6d. per cwt. for on the spot. Town tallow 42s. 0d. net cash. Rough fat has declined 1s. 11d. per 8lbs.

COAL, Monday, Nov. 3.—Demand great for all sorts of house coal.—Elliott's Wallsend, 35s.; Hettons, 36s.; Hettons Lyons 33s. 6d.; Harton, 33s. 6d.; Hartlepool original 36s.; Tees, 35s. 9d.; Tunstall, 33s. 6d. Ships at market, 93. Sold 89.

OIL, Monday, Nov. 3.—For linseed oil the demand has been quiet at about late rates. Rape has been rather steadier. Other oils have sold slowly.

Advertisements.

PARTNER, with £7,000 to £10,000, WANTED, in a Manufacturing Business, in the Midland Counties, where ample security for the capital and a fair return will be obtained.—Principals only can have full particulars on application to Theobald, Brothers, and Miall, Accountants, 30, Mark-lane, E.C.

THE PRESS.—A Gentleman of large experience in canvassing, with a wide connection among the best advertisers, and who has been engaged for the last two years on the staff of a first-class Weekly, is DESIROUS of obtaining another ENGAGEMENT at a moderate salary and good commission. Unexceptionable references given.—Address, C. S., care of Publisher of this paper.

A LIFE ASSURANCE OFFICE of long standing is open to make special arrangements with Gentlemen disposed to devote attention to introducing insurers.—Address, D. N. S., Messrs. Deacon's, 154, Leadenhall-street, London, E.C.

TO PARENTS.—G. DOWMAN, PHARMACEUTICAL CHEMIST, Southampton, has a VACANCY for a respectable, well-educated YOUTH as an Apprentice.

BRIGHTON.—TO BE SOLD, by Private Contract, a FREEHOLD BUILDING, hitherto known as "PRESTONVILLE CHURCH." It is of red brick, with a handsome tower and spire, situated east and west, and is a good specimen of modern ecclesiastical architecture. It was built for a Congregation of 500, is well fitted with pews, pulpit, and gas standards, and is ready for immediate use. There is a restriction against putting the building to other than religious purposes.—Apply to Messrs. Wilkinson and Son, Auctioneers and Estate Agents, 168, North-street, Brighton.

NORTH LONDON or UNIVERSITY COLLEGE HOSPITAL.—ASSISTANCE is urgently needed to meet current expenses, owing to the high price of provisions, fuel, and other hospital requisites. The reliable annual income is much below the ordinary expenditure. Donations will be thankfully received by Edward Eusfield, Esq., Treasurer, 19, Chester-terrace, Regent's-park, and at the Hospital.

HENRY J. KELLY, R.N., Secretary.

SHARES for SALE in an old-established Manufacturing Company in the country, paying 8 per cent.; also in an established trading City Company, paying 10 per cent.; and also in a prosperous Fire Insurance Company, paying 5 per cent. and periodical bonuses. All are recommended as safe investments.—Apply to William Slater and Co., 6A, Bishopsgate Without, E.C.

BOOKS BOUGHT to any amount, and the utmost price given for them in cash, saving the delay, uncertainty, and expense of auction, by a Secondhand Book-seller. Thirty years of Newgate-street. 20,000 Volumes of Books. Catalogue for One Stamp. Manuscript Sermons bought or sold.—THOMAS MILLARD, 79, St. Paul's Churchyard, near Ludgate-hill.

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NICHOLLS'
PATENT VOLTA MEDICATED CLOTH

CURES

Neuralgia.
IN FIVE MINUTES.
Buy a 1s. 14d. Box
of
NICHOLLS'
Volta Cloth.

19 and 21, Paternoster-row, London,
May 15th, 1871.
Dear Sir,—I tried your application
for total deafness of the left ear, and
it took it away. My daughter tried it
for toothache—same result.—Yours
truly,
B. WILLIAMS, Music Publisher.
Mr. Nicholls.

Neuralgia.
IN FIVE MINUTES.
Buy a 1s. 14d. Box
of
NICHOLLS'
Volta Cloth.

63, Havelock-street, Caledonian-road,
London, October, 1872.
Dear Sir,—William Potter, aged
twenty-two years, ticket collector at
the Moorgate-street Station of the
Great Northern Railway, suffered with
neuralgia of the face and head for three
years. Two applications of your
Patent Volta Medicated Cloth entirely
cured me.—Yours very truly,
WILLIAM POTTER.
Mr. Nicholls.

Rheumatism.
No matter of
how long standing.
Buy a 4s. 6d. Box
of
NICHOLLS'
Volta Cloth.

10, Market-place, Junction-road,
Holloway, 1871.
Dear Sir,—I suffered with rheuma-
tism in my feet, knees, and arms—in
fact, I may say pretty well all over me.
I had been under various treatments,
but rather grew worse. I heard of
your treatment spoken so highly of
that I was induced to try the Patent
Volta Medicated Cloth, and by strictly
following the directions, got perfectly
well, as before.—Yours truly,
ALFRED TAYLOR.
Mr. Nicholls.

Rheumatism.
No matter of
how long standing.
Buy a 4s. 6d. Box
of
NICHOLLS'
Volta Cloth.

2, Gresham-buildings,
Basinghall-street, November 16, 1871.
Dear Sir,—I feel it imperative on my
part to let you know that the applica-
tion of your Patent Volta Medicated
Cloth in a case of rheumatism, from
which I had long suffered, was of the
most satisfactory kind, and I am
pleased to say I have derived the
greatest benefit from them. For the
good of similar sufferers you are at
liberty to make what use of this you
may think proper.—Dear sir, yours
truly,
F. GEORGE.

Bronchitis.
GENERALLY IN
THREE DAYS.
Buy a 2s. 9d. Box
of
NICHOLLS'
Volta Cloth.

10, Regent's Park-road, Sept. 2, 1872.
Sir,—In April last I suffered from
an attack of bronchitis. I tried a
2s. 9d. box of your Volta Medicated
Cloth, and, after two applications, was
effectually restored. But what I think
the most extraordinary is, that I ap-
plied it to a case of English cholera,
from which I suffered a most severe
attack, when ONE application of the
cloth to the region of the stomach
effectually restored me.—Yours, &c.
Mr. Nicholls.

Cholera.
(ANTIDOTE).
Buy a 11s. Box
of
NICHOLLS'
Volta Cloth.

W. W. JONES.
P.S.—I feel great pleasure in bearing
testimony to this.

Gout.
Buy a 4s. 6d. Box
of
NICHOLLS'
Volta Cloth.

North-road, Highgate, Jan. 9, 1873.
Dear Sir,—I tried your application
for gout, from which I have long suf-
fered. I have not had the slightest
return of it.—With many thanks, I
remain, yours truly,
WILLIAM ATKINS.
Mr. Nicholls.

The great lexicographer, Dr. Johnson, was wont to remark
that the man who could discover a remedy for the gout
ought to have a monument as high and as broad as St. Paul's.
The above testimonials are beyond confutation; hence we
claim that the great Dr. Johnson's much-craved-for cure is
now offered as one of the greatest boons that the poor
martyr to gout, in his fondest hopes, could ever have anti-
cipated; and the VOLTA CLOTH is equally high in its
curative powers in Neuralgia, Rheumatism, Paralysis, &c.,
&c. Vide testimonials.

Some individuals, no doubt would be sceptical as to how it
could effect such cures in such diverse diseases. Our answer
to such doubt is as follows:—The principle we work upon is
solar heat, or the undulating solar ray, which is the active
basis of all nerve action. NICHOLLS' PATENT VOLTA
MEDICATED CLOTH is charged with caloric (heat), and
evolves an ethereal gas, which produces a molecular change in
the nerve cell, and as all diseases arise from an abnormal
condition of the nerve cell, hence NICHOLLS' PATENT
VOLTA MEDICATED CLOTH stands pre-eminent as the
greatest discovery in modern medicine.

A Box of Nicholls' Patent Volta Medicated Cloth
sent on receipt of Stamps or P.O.O. from

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292, HIGH HOLBORN, LONDON, W.C.
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OR YOU CAN ORDER IT OF YOUR CHEMIST.

MILL HILL SCHOOL,
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